THE PRINCIPAL

ACTS

OF THE

General Assembly

OF THE

CHURCH

OF

SCOTLAND;

Conveened at *Edinburgh*, the 10th Day of *May*, 1722.

Collected and extracted from the Records, by the Clerk thereof.

EDINBURGH,
Printed by the Succeſſors of *Andrew Anderſon*, Printers to the Church of *SCOTLAND*; and ſold at the Shop of *John Paton* Bookſeller in the Parliament-cloſs. 1722.

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THE PRINCIPAL

ACTS

OF THE

General Aſſembly

OF THE

CHURCH

OF

SCOTLAND;

Holden and begun at *EDINBURGH*, upon *Thurſday* the 10th Day of *May* 1722, and ending the 22d Day of that ſame Month and Year.

I.

The King's Commiſſion to Hugh *Earl of* Loudoun *produced, and ordered to be recorded.*

At *Edinburgh*, 10th *May*, 1722. Seſſ. 1.

THE General Aſſembly of the Miniſters and Ruling Elders of this National Church, being conveened and conſtituted, there was produced to them by the Right Honourable *Hugh* Earl of *Loudoun*, His Majeſty's Commiſſion, ſealed with the Seal appointed by the Treaty of Union betwixt the Two Kingdoms of *Scotland* and *England*, to be kept and uſed in *Scotland*, in Place of the Great Seal of *Scotland*; appointing him His Majeſty's High Commiſſioner, and Repreſentative in this National Aſſembly: Which Commiſſion being publickly read, with all due Honour and Reſpect, the General Aſſembly ordered the ſame to be recorded in their Regiſters, *ad futuram Rei Memoriam*, the Tenor whereof follows.

GEORGIUS, *Dei Gratia*, Magnæ Britanniæ, Franciæ, & Hiberniæ *Rex*, *Fideique Defensor*; *Omnibus probis Hominibus ad quos præsentes Literæ Nostræ pervenerint*, *Salutem*. *Quandoquidem Nos considerantes*, *quod Generalis Ecclesiæ* Scotiæ *Conventus in decimum Diem Mensis* Maii *proxime futuri convenire Ordinatus fuit*. *Nosque etiam abunde cupidi*, *quin etiam necessarium esse judicantes in Commodum dictæ Ecclesiæ*, *ut idem Generalis Ecclesiæ Conventus Die Statuto debite observetur*, *atque Rebus magni Momenti Nos alio Vocantibus dicto Conventui personaliter Interesse nequimus*. *Et per multa Testimonia Nobis abunde satisfactum sit de Sufficientia & Fidelitate Fidelissimi & Dilectissimi Nostri Consanguinei & Consiliarii* Hugonis *Comitis de* Loudoun, *quod ad summum Munus supremi Nostri Commissionarii*, *dicto Generali Conventui*, *rite exercendum & obeundum usque quaque sit instructus & idoneus*; *Noveritis igitur Nos Nominasse*, *Constituisse & Ordinasse*, *sicuti Nos*, *Tenore Præsentium*, *Nominamus*, *Constituimus & Ordinamus antedictum Fidelissimum & Dilectissimum Nostrum Consanguineum & Consiliarium* Hugonem *Comitem de* Loudoun *suprenum Nostrum Commissionarium dicto Generali Ecclesiæ* Scotiæ *Conventui*; *Dando pariter & Concedendo illi plenissimam Potestatem*, *Commissionem & Warrantum*, *Sacram Nostram Personam & Authoritatem Regalem representandi*; *Nec non*, *Præsentiam Nostram supplendi*, *Locum Nostrum in dicto subsequenti Generali Conventu tanquam Commissionario Nostro in hunc Effectum specialiter Constituto tenendi*, *omniaque alia ad Imperium & Munus Commissionarii pro Generali Ecclesiæ Conventu peragendi*, *tam plene*, *adeoque libere*, *in quovis Respectu*, *quam quilibet alius ejusdem Summi Muneris fecerat*, *seu quovis Tempore præterito facere potuerat*; *& ac si Nos ipsi personaliter Præsentes facere potuerimus*. *Quæque omnia & singula a dicto* Hugone *Comite de* Loudoun *in hac Nostra Commissione prosequenda*, *legittime facienda Nos firmiter approbamus*, *& habituri sumus*. *Omnibus & singulis insuper antedictæ Ecclesiæ & Conventus Pastoribus & Presbyteris*, *cæterisque quibuscunque infra illam Partem* Magnæ Britanniæ Scotiam *vocatam*, *Subditis Nostris cujuscunque Gradus seu Qualitatis*, *ut dictum* Hugonem *Comitem de* Loudoun, *tanquam supremum Nostrum Commissionarium*, *quoad Effectum & Modum supra mentionatum*, *revereantur*, *agnoscant*, *& Dicto ipsius audientes se præbeant stricte Mandamus & Imperamus*. *Atque hanc Nostram Commissionem a dicto decimo Die Mensis* Maii *proxime incipere*, *ac deinceps hac subsequenti Sessione dicti Generalis Conventus in Vigore continuare Declaramus*; *vel usque dum a Nobis revocabitur & exonerabitur*. *In cujus Rei Testimonium*, *Præsentibus Sigillum Nostrum per Unionis*

Tracta-

Tractatum, Custodiendum, et, in Scotia, *Vice et Loco Magni Sigilli ejusdem utendum, ordinatum appendi Mandavimus, apud Aulam Nostram de St.* James's, *Decimo octavo Die Mensis* Aprilis, *Anno Domini Millesimo septengentesimo vigesimo secundo; et Anno Regni Nostri Octavo.*

Per Signaturam Manus seu Regis Suprascripti.

Sealed at *Edinburgh*, the Ninth Day of *May*, One thousand seven hundred and twenty two Years.

Ja. Robertson.

Written to the Seal, and registrate, the Ninth Day of *May*, 1722.

Charles Ker.

II.

The KING's *most gracious Letter to the General Assembly, presented to them by His Majesty's Commissioner*; 10th May, 1722. Sess. 1.

GEORGE R.

RIght Reverend and Well-beloved, We Greet you well. The Church of *Scotland* have given Us so many Proofs of their steady Adherence to the Protestant Succession in Our Family, their Loyalty, and Affection to Our Person and Government, and their constant Zeal for the Protestant Interest in general, which neither the Force and Violence of our open Enemies, nor the artful Contrivances of factious and ill-designing Men, have been able to alter; That We do with great Chearfulness countenance your General Assembly at this Time, being fully perswaded, from your prudent and dutiful Behaviour upon former Occasions, that you will now meet with the same good Disposition, and behave your selves with the same Temper and Unanimity in this present Assembly.

We take this Opportunity of renewing to you the Assurances, We have so often given heretofore, of Our unalterable Resolution, to maintain the Establish'd Government of the Church of that Part of Our Kingdom of *Great Britain*, in the full Enjoyment of all their Rights and Privileges.

We have made Choice of Our Right Trusty, and intirely beloved Cousin and Counsellor, *HUGH* Earl of *Lou-*

doun, to be Our Commiſſioner, and to repreſent Our Royal Perſon in this preſent Aſſembly, being confident that his known Concern for the Church, as well as Zeal for Our Service, will render him acceptable to you.

As We have nothing more at Heart, than the promoting true Religion and Piety, the preſerving the Peace and publick Tranquillity both in Church and State, and preventing the Growth of *Popery*, you may moſt firmly aſſure yourſelves of Our ready and cheerful Concurrence in promoting thoſe good and glorious Ends: To which End, I muſt recommend it to you, to be upon your Guard againſt the Practices of ſuch as ſhall endeavour to create unhappy Diviſions among you; there being nothing that can tend more to your Honour and Welfare, than Concord and Brotherly Love. And ſo We bid you heartily farewel. Given at Our Court at St. *James*'s, the Eighteenth Day of *April*, 1722, in the Eighth Year of Our Reign.

By His Majeſty's Command,

CARTERET.

III.

The General Aſſembly's Anſwer to the King's moſt gracious Letter.

Edinburgh, 12th *May*, 1722. Seſſ. 3.

May it pleaſe your Majeſty,

THIS new Opportunity we have of meeting in a General Aſſembly, honoured with the renewed Aſſurances, in ſo ample a Manner, of your Majeſty's Royal Favour, lays us under the ſtrongeſt Ties of Gratitude to our gracious God, and the moſt dutiful Senſe of your Majeſty's great Goodneſs.

The inviolable Obligations, we are under, to do our Utmoſt to preſerve our holy Religion, would have rendred us inexcuſeable, if we had neglected any Opportunity, in the moſt difficult Times, to give Proof of our hearty Zeal for the Proteſtant Intereſt, the Succeſſion to the Crown of thoſe Dominions in your Majeſty's Royal Family, and of our moſt cordial Affection to your Majeſty's Perſon and Government, whoſe Intereſts are ſo inſeparably connected with thoſe of the Reformed Churches: And we hope, from the Aſſiſtance of our God, that neither Force and Violence of open Enemies, nor the artful Contrivance

of

of factious and ill-designing Men, shall be able to divert us from those Principles of Loyalty, which by the Blessing of God we have hitherto pursued.

The Approbation your Majesty is graciously pleased to give of our Behaviour on former Occasions, as dutiful and prudent, is an additional Engagement to the Ties which our Interest, and Regard to our Character, bring us under, to behave our selves, in this our present Assembly, with the greatest Temper and Unanimity we are capable of.

We do humbly rely upon your Majesty's most gracious and repeated Assurances, of your unalterable Resolution to maintain the established Church of *Scotland*, in the full Enjoyment of all their Rights and Privileges; and do esteem your Majesty's Royal Favour, and the Succession to the Crown in your Royal Family, as our greatest Security under God.

The Earl of *Loudoun*'s known Concern for this Church, in which he follows the Example of his noble Ancestors, as well as his Zeal for your Majesty's Service, render your Majesty's Choice of him, to represent your Royal Person in this Assembly, most acceptable to us.

The Care your Majesty hath shewed, in your wise and just Administration, ever since your happy Accession to the Crown, for preserving of Peace, and the publick Tranquility both in Church and State; your Majesty's having so much at Heart the promoting true Religion, and preventing the Growth of *Popery*; together with your gracious Assurances of your Royal Concern for the Advancement of the same good and glorious Ends; leave us no Ground to doubt, that your Majesty will favourably countenance such Methods, as may tend to the preventing the Growth of *Popery*, the Increase of which, we humbly believe, is dangerous to the Interests of your Majesty's Government, as well as to those of our holy Religion.

We are firmly resolved, through the Grace of our God, in order to the promoting those great and good Ends, which your Majesty is pleased to recommend unto us, to be upon our Guard against the Practices of such as shall endeavour to create unhappy Divisions among us; being fully perswaded, that nothing can tend more to the Welfare and Honour of this Church, than Concord and Brotherly Love.

That God may eminently bless your Majesty, with all Spiritual Blessings in Christ, and long preserve you to reign over a People sensible of their own Happiness, and to be a Support to all the Protestant Churches of *Europe*; That he may plentifully pour out his Blessings upon their Royal Highnesses, the Prince and Princess of *Wales*, and their Royal Issue; That, when, after a long and prosperous Reign, you shall receive an immortal Crown in Hea-

Heaven, you may have Succeſſors to the lateſt Poſterity, worthy of your Self, and poſſeſſed of your Roval Virtues, to inherit your Crown, is the conſtant, earneſt, and fervent Prayer of,

May it pleaſe Your Majeſty,
Your Majeſty's moſt faithful, moſt obedient, and moſt loyal Subjects,

The Miniſters and Ruling Elders, met in this National Aſſembly of the Church of Scotland.

Signed, in our Preſence, in our Name, and at our Appointment, by

WILL. MITCHELL Moderator.

IV.

ACT for the better Obſervation of Faſts and Thanksgivings.

Edinburgh, 14th *May* 1722. Seſſ. 4.

THe General Aſſembly, for the more exact Obſervation of the Seventh Act of the General Aſſembly 1710, concerning Faſts and Thankſgivings, do appoint and ordain the ſeveral Presbyteries within this National Church, at their firſt Meeting after every publick Faſt or Thankſgiving, whether appointed by the Church, or the ſupreme Magiſtrate, to call the ſeveral Brethren within their Bounds, to an Account how they have obſerved the foreſaid Faſts or Thankſgivings, and to record their Diligence herein, in their Books. And the General Aſſembly does likewiſe enjoin the ſeveral Synods, at their reviſing of Presbytery-Books, and at their privy Cenſures, in caſe the Presbytery-Book be not brought up to them, or be not ſo far filled up as their Diet after the foreſaid Faſts or Thankſgivings, to take particular Notice how the ſaid Seventh Act of the General Aſſembly *Anno* 1710. and this preſent Act, have been obſerved by the ſaid Preſbyteries, and the ſeveral Miniſters therein: And appoints the Synods likewiſe to record their Diligence herein, in their Books.

V.

ACT in Favours of Lithuanian *Students.*

At Edinburgh, *the* 17*th of* May, 1722. Sess. 7.

THE General Assembly, taking to their serious Consideration the distressed State of the Protestants in the great Dutchie of *Lithuania*, for whom the Church of *Scotland* hath made lately a liberal Contribution; and having also under their Consideration, a Letter to the Assembly from the Protestant Synod in these Parts, Petitioning them to the Effect under written; Do, for the further Support of their Protestant Brethren in these Parts, Appoint and Ordain, that the Bursaries of the Synod of *Lothian* and *Tweddale*, one whereof Synodical, and three Presbyterial, that have been employed for maintaining of Students having the *Irish* Language, be, at the Term of *Martinmas* One thousand seven hundred and twenty three, applied for the Maintenance of Two *Lithuanian* Students, to be educated at the University of *Edinburgh*; and do appoint Mr. *James Young* of *Killicantie*, to be Collector of the said Bursaries: And in case any of the *Highland* Bursars, who at present enjoy the said Bursaries, their Time of Four Years from the Commencement of their Bursaries, be not run out, at the foresaid Term of *Martinmas* One thousand seven hundred and twenty three, the General Assembly hereby recommend to the Commissions of the Assemblies of this Church, to take Care that the said *Lithuanian* Students be otherwise provided in the mean Time; and for that End, they hereby discharge the several Synods to supply any of the *Highland* Bursaries that shall happen to fall vacant before that Time, to the end that there may be Room for providing such as are to give place to the foresaid *Lithuanians*: And the General Assembly appoints the Produce of these Four Bursaries to be divided betwixt them by equal Proportions; providing always, that none shall be received from *Lithuania*, as Bursars, but such as shall be attested and recommended by the Protestant Synod there. And the General Assembly ordains the Premisses to be intimate to the King of *Prussia*'s Resident at the Court of *Great Britain*, and to the Reverend Mr. *Boguslaus Kopijewicz* Minister of the Gospel at *Vilna* in *Lithuania*, that they may acquaint the foresaid Protestant Synod of *Lithuania*, of this Resolution of the General Assembly: And the General Assembly do resolve, that no other Alteration shall be made at present, as to the Bursaries appointed by former Acts of Assembly, to be employed for Maintenance of Students having the *Irish* Language.

VI.

To the King's moſt Excellent Majeſty,

The humble Addreſs of the General Aſſembly of the Church of Scotland.

At Edinburgh, 18*th* May 1722, *Seſſ.* 8.

May it pleaſe your Majeſty,

THe Duty we owe to our merciful God; our Concern for the Advancement of the Kingdom of our bleſſed Saviour; the Regards we have to the Intereſts of your Majeſty's Government; the juſt Abhorrence we have always maintained of ſuch Principles and Actions, as may tend to the Subverſion of that happy Conſtitution we now enjoy, bring us under an indiſpenſible Neceſſity of repreſenting to your Majeſty the lamentable Increaſe of Popery, and pernicious Practices of *Romiſh* Prieſts and Emiſſaries, their Encouragers and Abettors; and with all humble Duty to beſeech your Majeſty to apply an effectual and ſpeedy Remedy.

It muſt be Matter of inexpreſſible Grief to us, who are Office-bearers in the Houſe of God, to obſerve, That ſince this Nation and Church was delivered in ſo remarkable a Manner, by the immediate Hand of Divine Providence, in bringing about the glorious Revolution, from the Dangers that then threatned them; and even ſince that Bleſſing was renewed, and the Security of our Religion and Liberties more ſtrongly confirmed by your Majeſty's happy Acceſſion to the Throne, and the Settlement of the Crown in your Royal Proteſtant Family, the Number, not only of *Papiſts*, but of Popiſh Biſhops, Prieſts, and Jeſuits, is ſo greatly increaſed in ſeveral Parts of this Nation, who take upon them, notwithſtanding of the many good Laws made for preventing the Growth of *Popery*, in Contempt thereof, and in Defiance of your Majeſty's Authority, openly to aſſemble in great Numbers, for hearing and ſaying of Maſs, for diſpenſing of Sacraments in their Idolatrous Manner; and that thoſe Biſhops and Prieſts do preſume to exerce the Functions of their ſeveral Offices, with avowed Freedom and Inſolence; that Seminaries are openly erected and maintained in the remoter Parts of the Kindom, for educating of Youth in the Principles of *Romiſh* Error and Superſtition; that Numbers of thoſe, whoſe Genius and Capacity ſeem to diſtinguiſh them from others, are carried abroad to Foreign Parts, in order to be further confirmed and inſtructed in thoſe pernicious and damn-

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able Doctrines, which are equaly dangerous to our holy Religion, and the Foundations of your Majesty's Government; and when they are fully poisoned with the Principles of Idolatry and arbitrary Power, and many of them, clothed with the Character of Priesthood, do return into your Majesty's Dominions, and exerce the utmost Power and Diligence, in perverting your Majesty's Subjects from the true reformed Protestant Faith, and from that Loyalty and Affection to your Majesty, which Love to Liberty, and a due Regard to the Peace of their Country, ought to engage them to promote; of which we have transmitted more particular Accounts to your Principal Secretary of State, in order to be laid before your Majesty.

Those Violations of the publick Laws, and Attempts to undermine our Constitution in Church and State, seem the more extraordinary, that they appear to be countenanced by Persons of considerable Power, Influence and Distinction, some of whom owe their All to your Majesty's great Goodness and Clemency; and that they are not only done in the remoter Corners of the Kingdom, but that very open Metings for idolatrous Worship are commonly held within the Liberties of this City, where now we have the Happiness to meet, under your Majesty's Protection and Favour.

We cannot presume to lay open all the various Causes of these growing Evils; but, as the Enemies of our Constitution must perceive the absolute Inconsistency that is betwixt the *Romish* Tenets, and these Principles upon which our present Establishment in Church and State is founded, this no doubt hath rendred them more assiduous, since the Revolution, and your Majesty's happy accession to the Crown, in diffusing their Poison; which they have the more easie Access to do, by reason of the great Extent of the Northern Country, the small Number of Churches, the utter Inactivity of inferior Judges in executing the Laws against *Popery*, and the many Defects which yet appear in these Laws; which we, with great Humility, apprehend does render it necessary, that some further Laws on that Subject should be enacted, and that a more effectual Method of executing them be provided, than that which the ordinary Course of Proceedings, as the Law now stands, does afford, which we humbly submit to your Majesty's great Wisdom.

We imbrace this Opportunity of laying those Particulars before your Majesty, when you have been graciously pleased to declare, That you have repeated and unquestionable Advices of the Designs of your undutiful Subjects, in Concert with Traitors abroad, to raise a Rebellion against your Majesty, in your Kingdom of *Great Britain*; the rather that, we apprehend, those unnatural and trai-

terous Conſpiracies are the native Produce of a Popiſh Influence, and of the Practices of *Romiſh* Emiſſaries, connived at by others, inexcuſable Proteſtants, who cannot but perceive, that as the Security of our Religion and Liberty does, under God, in the ſtrongeſt Manner depend upon the Safety of your Majeſty's Perſon and Government, ſo the Increaſe of Popery is a proper Step towards the indangering of both.

We beg Leave heartily to declare our Thankfulneſs to our gracious God, for this new Proof of His Goodneſs towards this Church and Nation, in bleſſing your Majeſty's Councils, and prudent Adminiſtration, with a happy Diſcovery of the wicked Deſigns of your undutiful and ungrateful Subjects; and to teſtify our utter Deteſtation of their horrid and bloody Reſolutions; and to aſſure your Majeſty, that no Fear, either of open Violence, or ſecret wicked Attempts whatſoever, ſhall through the Bleſſing of God, be able to divert us from an inviolable Loyalty, and from that Care and Diligence incumbent upon us, to impreſs the Minds of your Subjects, according to our ſeveral Capacities and Stations, with the Principles of true Religion, and of Affection to your Majeſty's Perſon and Intereſts, and with a due Senſe of the Happineſs they are bleſſed with, under ſo mild, ſo prudent, and careful an Adminiſtration.

That God may long preſerve your Majeſty, for the Protection of this, and Comfort of all Proteſtant Churches; That he may turn the Councils of your Enemies into Folly, and return their wicked Devices upon their own Heads; That he may eſtabliſh the Succeſſion to the Crown of theſe Dominions, in your Royal Family, to the lateſt Ages; and, after a proſperous and eaſy Reign, crown you with eternal Bleſſings, is the moſt fervant Prayer of,

May it pleaſe Your Majeſty,
Your Majeſty's moſt faithful, moſt obedient, and moſt loyal Subjects,

The Miniſters and Elders, met in this General Aſſembly of the Church of Scotland.

Signed, in our Preſence, in our Name, and at our Appointment, by

WILL. MITCHELL Moderator.

VII.

VII.

ACT concerning Doctrine, confirming and explaining the Acts 5th and 8th of the General Assembly Anno 1720.

21 *May* 1722, Sess. 10.

THe *General Assembly* having taken under their Consideration a *Representation* and *Petition*, signed by Twelve Ministers of this Church, and craving, *That the Fifth Act of the General Assembly* 1720, concerning a Book, intituled, *The Marrow of Modern Divinity*, might be repealed; and the several Heads and Articles of the said Representation having been read in Presence of the Committee of Overtures, where all the Members of Assembly were desired to be present, and declare their Opinion; and the subscribing Brethren having been fully heard upon the same, before them, Find, That the said Brethren in their Representation do lay a grievous and heavy Charge against *the General Assembly* Anno 1720, and load with foul Reproaches their 5th Act, wherein they censure some erroneous Passages, and harsh & offensive Expressions in that Book, called, *The Marrow of Modern Divinity*; and also their *Eight Act*, wherein they direct Ministers, in preaching Catechetical Doctrine, to insist upon the great and fundamental Truths, according to our Confession of Faith and Catechisms: Such Reproaches are these following, *viz.* 'That by the said 'Fifth Act, Gospel-Truth hath suffered; That, in finding 'Fault with this Doctrine of the *Marrow*, viz. *That the 'Believer is not under the Law as a Rule of Life*, from several Passages of the said Book, the Assembly doth suppose, *That a Man cannot be under the Law, as a Rule of 'Life, unless he be under the Covenant of Works*: That 'the declaring that Distinction of the Law, as it is the 'Law of Works, and as it is the Law of Christ, to be 'groundless, as the Author senses and applies it, *p.* 198, '199. *is of dismal Tendency*; *and that the Assembly seems to 'them to have buried divers Truths in the Ruins of that Distinction*: That, when *the Assembly* cites the *Marrow*, from '*p.* 150, to *p.* 153. to shew the erroneous Opinion of its 'Author, *viz.* That Holiness is not necessary to Salvation, '*They have hereby condemned*, in cumulo, *a Bundle of sweet 'and pleasant Gospel-Truths, and cut off and condemned the 'Believers Plea in the Case of Justification, in Answer to 'the Demands of the Law*: That by censuring the *Marrow*,

'for making a Man's Perſuaſion, That Chriſt is his, and 'died for him, to be that ſaving Faith commanded in the 'Goſpel, *the Aſſembly hath excluded from the Nature of 'Faith its appropriating Act, without which there can be 'no receiving and cloſing with Chriſt for Salvation*; *and 'thereby turned it into that general, doubtſom Faith, abju-'red in our National Covenant.* That, by adducing that 'Paſſage of the *Marrow* concerning a Deed of Gift to all 'Mankind, to prove that its Author was for an univer-'ſal Atonement and Pardon, *the Aſſembly hath incroached 'upon the Divine Warrant unto all to receive Chriſt, and 'alſo upon Sovereign Grace: That this Act of Aſſembly hath 'ſo opened the Sluice unto the turning of Religion into mere 'Morality, that, if Remedy be not timely provided, this 'Matter muſt terminate in a confounding of the Law and the 'Goſpel: And that the Aſſembly, in this Act, hath ſhewed 'too great Concern for binding on the Necks of Believers in 'Chriſt, the Yoke of the Law as a Covenant of Works:* 'That in the above-mentioned *Eighth Act*, wherein *the 'General Aſſembly* directs Miniſters, in preaching *Catechetical Sermons*, to inſiſt eſpecially upon the neceſſary Doctrine of Satisfaction to Divine Juſtice, made by Jeſus 'Chriſt, who is our only Propitiation, and of free Juſtification through our bleſſed Surety, *the Lord Jeſus Chriſt*, 'received by Faith alone, *The Aſſembly hath winded up 'the great Doctrine of Juſtification in ſuch Terms as give 'Shelter to the erroneous Doctrine of Juſtification for ſome-'thing wrought in, or done by the Sinner, as his Righte-'ouſneſs, or keeping the new and Goſpel-Law.* And that, in 'the ſame Act, the *Aſſembly's* directing Miniſters to preach 'the Neceſſity of a holy Life, in order to the obtaining 'everlaſting Happineſs, *is of very dangerous Conſequence to 'the Doctrine of free Grace.*

All which the *General Aſſembly* cannot but look upon to be injurious and undutiful Aſperſions caſt upon the ſupreme Judicatory of this Church, who, in theſe Two quarrelled Acts, have given an open and evident Proof of their true Zeal for maintaining the received Goſpel Truths, and of their ſincere Concern for preſerving this Church from the Infection of the oppoſite Errors. And the *General Aſſembly* finds, That the ſaid *Aſſembly* 1720, in theſe Acts, had no Deſign to recede from the received Doctrine of this Church, nor by them have done Injury to Truth, nor given Countenance to Error, as they are charged with: And that the Accuſers themſelves, by the Accuſations they have advanced, and by ſtanding up in Defence of that Book, ſo juſtly cenſured, have laid themſelves open to be ſuſpected of favouring too much the Errors contained in it. And, in Vindication of the ſaid *Two Acts of Aſſembly*, and for wiping off the above-mentioned injurious

rions Aſperſions, and for preſerving the Purity of Goſpel-Truths received in this Church, and in Oppoſition to the *Antinomian Errors*, cenſured in that Book called *the Marrow of Modern Divinity*, (the Defence whereof is ſo keenly eſpouſed by the Subſcribers of the *Repreſentation*) the *General Aſſembly* have thought fit to declare, and they hereby *do declare*, That they own and maintain, agreeable to the holy Scriptures, the received Doctrine of this Church, contained in our *Confeſſion of Faith and Catechiſms*: And particularly they aſſert, in the expreſs Words of our Confeſſion and Catechiſms,

I. *Concerning the Covenants of Works and of Grace*, 'That 'the firſt Covenant made with Man, was a Covenant of 'Works, wherein Life was promiſed to *Adam*, and in 'him to his Poſterity, upon Condition of perfect and perſonal Obedience. That Man by his Fall having made 'himſelf incapable of Life by that Covenant, the Lord 'was pleaſed to make a Second, commonly called the Covenant of Grace, wherein he freely offereth unto Sinners, 'Life and Salvation by Jeſus Chriſt; requiring of them 'Faith, as the Condition to intereſt them in him; and 'promiſing to give unto all thoſe that are ordained unto 'Life, his Holy Spirit, to make them willing and able to 'believe, *Confeſ. Chap.* 7. § 2. 3. *Larger Cat.* Q. 32.

II. *Concerning the Mediator, and the Extent of his Purchaſe.* 'That it pleaſed God, in his Eternal Purpoſe, to 'chooſe and ordain the Lord *Jeſus* his only begotten Son, to be the Mediator between God and Man: 'That the Lord *Jeſus*, by his perfect Obedience and Sacrifice of himſelf, hath fully ſatisfied the Juſtice of his 'Father, and purchaſed not only Reconciliation, but an 'everlaſting Inheritance in the Kingdom of Heaven, for 'all thoſe whom the Father hath given unto him. To 'all thoſe for whom Chriſt hath purchaſed Redemption, 'he doth certainly and effectually apply and communicate 'the ſame, *Confeſs. Chap.* 8. §. 1, 5, 8. And they are in 'Time by the Holy Ghoſt inabled to believe in Chriſt, 'according to the Goſpel, *Larger Cat.* Q. 5.

III. *Concerning free Juſtification.* 'That them whom 'God effectually calleth, he alſo freely juſtifieth, not 'by infuſing Righteouſneſs into them, but by pardoning 'their Sins, and by accounting and accepting their Perſons 'as righteous; not for any Thing wrought in them, or 'done by them, but for Chriſt's ſake alone: Not by imputing Faith it ſelf, the Act of Believing, or any other 'evangelical Obedience, to them, as their Righteouſneſs; 'but by imputing the Obedience and Satisfaction of Chriſt

'unto them; they receiving and resting on him, and his 'Righteousness, by Faith alone; which Faith they have, 'not of themselves, it is the Gift of God. *Confess.* Chap. 11. '§ 1. *Larger Cat.* Q. 70.

IV. *Concerning justifying Faith, and its appropriating Act.* 'That the Grace of Faith whereby the Elect are en-'abled to believe, to the saving of their Souls, is the 'Work of the Spirit of Christ in their Hearts. Its princi-'pal Acts are, Accepting, Receiving, and Resting upon 'Christ alone, for Justification, Sanctification, and eter-'nal Life, by virtue of the Covenant of Grace; *Confess.* 'Chap. 14. § 1. 2. That justifying Faith is a saving Grace 'wrought in the Heart of a Sinner by the Spirit and 'Word of God, whereby, he being convinced of his Sin 'and Misery, and of the Disability in himself and all o-'ther Creatures, to recover him out of his lost Condition, 'not only assenteth unto the Truth of the Promise of the 'Gospel, but receiveth and resteth upon Christ and his 'Righteousness therein held forth, for Pardon of Sin, and 'for the accepting and accounting of his Person righteous 'in the Sight of God for Salvation. That it is an Instru-'ment whereby he receiveth and applieth Christ and his 'Righteousness; *Larger Cat.* Q. 72, 73. That this Faith 'is different in Degrees, weak or strong, —— growing up 'in many to the Attainment of a full Assurance through 'Christ; *Confess.* Chap. 14. § 3. That such as truly be-'lieve in Christ, and endeavour to walk in all good Con-'science before him, may without extraordinary Revela-'tion, by Faith grounded upon the Truth of God's Pro-'mises, and by the Spirit enabling to discern in themselves 'these Graces to which the Promises of Life are made, 'and bearing Witness with their Spirits, that they are the 'Children of God, be infallibly assured, that they are in 'a State of Grace, and shall persevere therein unto Salva-'tion; That this infallible Assurance doth not so belong to 'the Essence of Faith, but that a true Believer may wait 'long, and conflict with many Difficulties, before he be 'made Partaker of it: And that Assurance of Grace and 'Salvation not being of the Essence of Faith, true Belie-'vers may wait long before they obtain it. One who 'doubteth of his being in Christ ----- may have true In-'terest in Christ, tho' he be not yet assured thereof; 'Confess. Chap 18. § 1. 3. *Larger Cat.* Q. 80, 81, 172.

V. *Concerning the Believers Plea for Acceptance with God, and Title to eternal Life, against the Demands of the Law and Justice.* 'That Christ, by his Obedience and Death, did 'fully discharge the Debt of all those that are thus justi-

'fied,

'fied, and did make a proper, real and full Satisfaction 'to his Father's Juſtice in their Behalf, *Confeſſ.* Chap. 11. '§ 3. And although Chriſt, by his Obedience and Death, 'did make a proper, real, and full Satisfaction to God's 'Juſtice, in Behalf of them that are juſtified; yet, in as 'much as God accepteth the Satisfaction from a Surety, 'which he might have demanded of them, and did pro-'vide this Surety, his own only Son, imputing his Righ-'teouſneſs to them, and requiring nothing of them, for 'their Juſtification, but Faith, which alſo is his Gift, 'their Juſtification is to them of free Grace: That Faith 'juſtifies a Sinner in the Sight of God, not becauſe of 'theſe other Graces which do always accompany it, or of 'good Works that are the Fruits of it; nor as if the Grace 'of Faith, or any Act thereof, were imputed to him for 'his Juſtification; but only as it is an Inſtrument, by 'which he receiveth and applieth Chriſt and his Righte-'ouſneſs, *Larger Cat.* Q. 71, 73. That Repentance is 'not to be reſted in, as any Satisfaction for Sin, or any 'Cauſe of the Pardon thereof, *Confeſſ.* Chap. 15. § 3. 'That we can't, by our beſt Works, merit Pardon of Sin, 'or eternal Life, at the Hand of God, Chap. 16. § 5. 'They that are regenerated and believe in Chriſt, are de-'livered from the Moral Law as a Covenant of Works, 'ſo as thereby they are neither juſtified nor condemned, '*Larger Cat.* Q. 97. *Confeſſ.* Chap. 19. § 6.

VI. *Concerning the ſtanding Obligation of the Moral Law in the Diſpenſation of Grace, and the Neceſſity of perſonal Holineſs and good Works, in order to the obtaining the Enjoyment of eternal Salvation.* 'That the Law, after Man's 'Fall, continued to be a perfect Rule of Righteouſneſs, 'and as ſuch was delivered by God upon Mount *Sinai*, in 'the Ten Commandments. That the Moral Law doth 'for ever bind all, as well juſtified Perſons as others, to 'the Obedience thereof; and that not only in regard of 'the Matter contained in it, but alſo in reſpect of the Au-'thority of God the Creator who gave it; neither doth 'Chriſt in the Goſpel any way diſſolve, but much ſtrength-'en this Obligation, *Confeſſ.* Chap. 19 § 2, 5. That it is like-'wiſe of great Uſe to the Regenerate, to reſtrain their Cor-'ruptions, in that it forbids Sin; and the Threatnings of it 'ſerve to ſhew what even their Sins deſerve. The Promi-'ſes of it, in like Manner, ſhew them God's Approbation 'of Obedience, and what Bleſſings they may expect upon 'the Performance thereof, altho' not as due to them by the 'Law as a Covenant of Works; ſo a Man's doing Good, 'and refraining from Evil, becauſe the Law encourageth 'to the one, and deterreth from the other, is no Evidence 'of his being under the Law, and not under Grace: Nei-

'ther are the forementioned Uſes of the Law contrary to 'the Grace of the Goſpel, but do ſweetly comply with it, '*Ibidem*, § 6, 7. That they who are effectually called 'and regenerated, having a new Heart and a new Spirit 'created in them, are further ſanctified really and perſo-'nally,——and more and more quickned and ſtrength-'ned in all ſaving Graces, to the Practice of true Holineſs, '*without which no Man ſhall ſee the Lord*, *Confeſſ.* Chap. 13. '§ 1. That God promiſeth and giveth his holy Spirit to 'all the Elect, to enable them to all holy Obedience, as 'the Evidence of the Truth of their Faith and Thankful-'neſs to God, and as the Way which he hath appointed 'them to Salvation, *Larger Cat.* Q. 32. That good 'Works, done in Obedience to God's Commandment, are 'the Fruits and Evidences of a true and lively Faith, and 'by them Believers manifeſt their Thankfulneſs;——That 'having their Fruit unto Holineſs, they may have the End 'eternal Life, *Confeſſ.* Chap. 16. § 2.

VII. *Concerning the Deſert of Sin, and Neceſſity of Repentance in order to Remiſſion.* 'That as there is no Sin ſo 'ſmall, but it deſerves Damnation; ſo there is no Sin ſo 'great, that it can bring Damnation upon thoſe who truly 'repent, *Confeſſ.* Chap. 15. § 4. That every Sin, even 'the leaſt, being againſt the Sovereignty, Goodneſs and 'Holineſs of God, and againſt his righteous Law, deſer-'veth his Wrath and Curſe, both in this Life, and that 'which is to come, and cannot be expiated but by the 'Blood of Chriſt, *Larger Cat.* Q. 152. That Repentance 'unto Life is an Evangelical Grace, the Doctrine whereof 'is to be preached by every Miniſter of the Goſpel, as well 'as that of Faith in Chriſt: And it is of ſuch Neceſſity 'to all Sinners, that none may expect Pardon without it, '*Confeſſ.* Chap. 15. § 1, 3. That we may eſcape the 'Wrath and Curſe of God due to us, by reaſon of the 'Tranſgreſſion of the Law, he requireth of us Repen-'tance towards God, and Faith towards our Lord Jeſus 'Chriſt, *Larger Cat.* Q. 153.

VIII. *Concerning Believers Sins, their confeſſing them, begging Pardon, and humbling themſelves before the Lord for them.* 'That altho' true Believers be not under the Law 'as a Covenant of Works, to be thereby juſtified or con-'demned; yet it is of great Uſe to them, as well as to 'others, in that, as a Rule of Life, informing them of 'the Will of God and their Duty, it directs and binds 'them to walk accordingly; diſcovering alſo the ſinful 'Pollution of their Nature, Hearts and Lives, ſo as, exa-'mining themſelves thereby, they may come to further 'Conviction of, Humiliation for, and Hatred againſt

'Sin.

'Sin. —— And the Threatnings of it serve to shew what 'even their Sins deserve, and what Afflictions in this Life 'they may expect for them, altho' freed from the Curse 'thereof threatned in the Law, *Confess.* Chap. 19. § 6. 'That every Man is bound to make private Confession of 'his Sins to God, praying for the Pardon thereof; upon 'which, and the forsaking them, he shall find Mercy, '*Confess.* Chap. 15. § 6. That in the Fifth Petition (which 'is, *Forgive us our Debts, as we forgive our Debtors*) ac-'knowledging, That we and all others are guilty both of 'original and actual Sin, and thereby become Debtors to 'the Justice of God; —— We pray for our selves and o-'thers, That God, of his free Grace, would, through the 'Obedience and Satisfaction of Christ, apprehended and 'applied by Faith, acquit us both from the Guilt and Pu-'nishment of Sin, accept us in his Beloved, continue his 'Favour and Grace to us, pardon our daily Failings, and 'fill us with Peace and Joy, in giving us daily more and 'more Assurance of Forgiveness, *Larger Cat.* Q. 194. 'That in the Fifth Petition we pray, That God, for Christ's 'Sake, would freely pardon all our Sins; which we are 'the rather encouraged to ask, because by his Grace we 'are enabled from the Heart to forgive others, *Shorter Cat.* 'Q. 105. That God doth continue to forgive the Sins of 'those that are justified; and altho' they can never fall 'from the State of Justification, yet they may by their Sins 'fall under God's Fatherly Displeasure, and not have the 'Light of his Countenance restored unto them, until they 'humble themselves, confess their Sins, beg Pardon, and 'renew their Faith and Repentance, *Confess.* Chap. 11. '§ 5.'

And whereas, in the Two abovementioned *Acts*, it was the true Intent and Design of the General Assembly, to have these precious Truths preserved in Purity and maintained and inculcated; and that People might be kept from the Infection of the opposite Errors: The *General Assembly* do judge it a very undutiful and uncharitable Practice, in any Ministers of this Church, to suggest, That the Assembly have therein receded from the received Doctrine contained in our *Confession of Faith* and *Catechisms.*

Moreover, that well meaning People may not be imposed upon by the evil Suggestions of the said *Representation*, its Authors and Abettors, and for removing Mistakes, which the Unthinking may fall into, about the true Design and Import of the *Fifth Act of Assembly*, Anno 1720, *the General Assembly do* hereby *declare*, That the Passages cited in the said Act, from the Book intituled, *The Marrow of Modern Divinity*, to shew it contains the erroneous Opini-

pinions aſcribed to it, are to be taken and underſtood (as in Juſtice and Equity they ought) in the Senſe and Meaning of its Author, gathered and appearing from the Book it ſelf; and that the ſaid Paſſages are condemned only in ſo far as they import the ſaid erroneous Opinions, or are applied by the Author to that Purpoſe; and particularly,

I. With reſpect to the 4th *Paragraph* of the *Repreſentation*, it is to be obſerved, That the *Aſſembly*, in the firſt Paragraph of the *Act concerning the Nature of Faith, do blame the Marrow* for placing Aſſurance in the Eſſence of Faith, and making that ſaving Faith, commanded in the Goſpel, to be *A Man's being verily perſwaded, that Jeſus Chriſt is his; and that he ſhall have Life and Salvation by him; and that whatever Chriſt did for the Redemption of Mankind, he did it for him.* The Brethren in their Repreſentation do not diſown, that the Paſſage, here adduced from the Book, do evince this to be the Opinion of its Author: But they charge the Aſſembly, on Account of their cenſuring this Doctrine, with excluding from the Nature of Faith its appropriating Act, without which there can be no receiving and cloſing with Chriſt for Salvation; and with turning it into that general and doubtſom Faith, abjured in our National Covenant; tho' moſt unjuſtly, ſeing the Aſſurance the Aſſembly doth there blame, is that which the Author of the *Marrow* advanceth, when he makes that to be the juſtifying Act of Faith, a Man's being perſwaded that Jeſus Chriſt is his; that he ſhall have Life and Salvation by him; and whatever Chriſt did for the Redemption of Mankind, he did it for him: Which is contrary to the *Texts of Scripture, and Paſſages of our Confeſſion and Larger Catechiſm* there cited; the Doctrine of which Confeſſion they have ſolemnly engaged to maintain, defend and adhere to; and which is altogether different from the general and doubtſom Faith of the *Papiſts*, who allow a Man's believing implicity as the Church believes, and place true Faith in a general Aſſent to revealed Truths, without a cordial accepting of Chriſt as offered in the Goſpel for Salvation, deny Perſeverance, and do not own Aſſurance to be attainable by a true Believer, without extraordinary Revelation. The Brethren do not, nor can they charge the Aſſembly with denying, That the Aſſurance of Grace and Salvation is attainable by a Believer, or that it is his Duty to endeavour the attaining thereof, ſeing theſe are expreſly aſſerted in the Paſſages of our *Confeſſion* cited by them: Nor can they charge the Aſſembly with denying, That a Belief and Perſwaſion of the Mercy of God in Chriſt, and of Chriſt's Ability and Willingneſs to ſave all that come unto him, is neceſſary unto juſtifying Faith; but they do and muſt maintain, with our *Confeſſion* and

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Catechisms, that a true Believer is not at all Times, even when he is acting Faith unto Salvation, assured of his present being in a State of Grace, and that he shall be saved, but that he may wait long before he obtain this Assurance. See *Larger Cat.* Q. 81.

II. With Respect to the *Fifth Paragraph of the Representation*, it is to be observed, That the Assembly, in the second Paragraph of the Act, concerning universal Attonement and Pardon, doth censure the Book for asserting an universal Redemption as to Purchase: And, to shew that this Opinion is there taught, several Passages of the Book are quoted, and particularly P. 119. *The Father hath made a Deed of Gift and Grant unto all Mankind, that whosoever of them all shall believe in his Son, shall not perish*, &c. Here the Brethren do not blame the Assembly for condemning the Assertion of an universal Attonement; but they alledge, they have condemned that Deed of Gift and Grant, extracted out of the Sacred Record, *viz. He that believeth on the Son shall not perish, but have eternal Life:* By which, the Brethren say, they understand no more but the Revelation of the Divine Will in the Word, affording a Warrant to offer Christ unto all, and a Warrant unto all to receive him; which Revelation and Warrant the Assembly owns. And here the Brethren give their Gloss upon that Text of Scripture, which is not denied by the Assembly, nor to the Purpose: But they omit the Sense and Meaning of the Author, which the Assembly evinceth to be an asserting of universal Redemption as to Purchase, both from what goes before, and from what follows upon that Passage in the Book; which is no fair Treatment of the Assembly's Act.

III. With Respect to the *Third Paragraph of the Representation*, it is to be observed, that, in the third Paragraph of the *Act*, the Assembly censures that false Opinion, *That Holiness is not necessary to Salvation*; and, for fixing it upon the *Marrow*, they cite P. 150 to 153. They cite these *Pages* for clearing the Author's Mind from the Connection of Purposes; and particulary, That he is speaking of a Person already justified: And then adduce the Words from P. 153. which plainly bear his rejecting of the Law, as it requires good Works to be done, and the Commandments to be kept, in order to obtain Salvation. Which is further strengthned by the following Words (the omitting whereof, by the Assembly, is complain'd of in the *Representation*) *viz. For in Christ I have all Things at once, neither need I any Thing more that is necessary unto Salvation.* Then personal Holiness and good Works, and Perseverance in holy Obedience to the Law of God, are not (in his Opinion)

neceſſary unto Salvation; and a Man may have all Things neceſſary to Salvation, tho' he be not yet a godly Man: And therefore the Aſſembly have given no juſt Ground of Quarrel in this, nor for any who underſtand the Goſpel to be offended, ſeing, tho' good Works be excluded from being the Ground of Juſtification, yet they are neceſſary in the Juſtified, in order to their obtaining the Enjoyment of eternal Salvation: And this doth no way cut off or condemn the Believer's only Plea, in Anſwer to the Law Demands of perfect Obedience, for Juſtification and Title to eternal Life, as the *Repreſentation* alledges.

IV. The Brethren, in the ſecond Part of their *Repreſentation*, and third Inſtance of the hard Treatment of the *Marrow*, do quarrel the Fourth Paragraph of the Aſſembly's *Act*; and they complain, That the Aſſembly do infer the Author's not allowing Fear of Puniſhment and Hope of Reward to be Motives of a Believer's Obedience, from his ſaying, *That he would not have Believers to eſchew Evil, or do Good, for Fear of Hell, or Hope of Heaven*: And their Reaſon againſt this Inference is, That there are other Puniſhments beſides Hell, and other Rewards beſides Heaven, which, they would inſinuate, are not excluded by the Author from being Motives of the Believer's Obedience. But 1. This Paſſage adduced, from P. 181. proves the Charge againſt the Author, as to the chief Reward and Puniſhment, a Reſpect whereunto ought not to be excluded from the Believer's Obedience; nor does the Aſſembly make theſe the only Motives, as in the *Repreſentation* they would alledge. 2. This Part of the Aſſembly's Act is unfairly repreſented, ſeing they do not draw that Inference from that one Paſſage alone, but cite other Paſſages, as Page 175. and 179. where Fear of Puniſhment and Hope of Reward, in expreſs Terms, and in general without Exception, are removed from being Motives unto the Believer's Obedience. To which may be added Page 73. where he ſays of Believers under the Old Teſtament, *That anſwerably as they believed, anſwerably they yielded Obedience to the Law, without Fear of Puniſhment, or Hope of Reward*: And P. 216, cited in the following Paragraph of the *Act*, where he exhorts the Believer, *to yield free Obedience, without having Reſpect either to what the Law of Works either promiſeth or threatneth; but alſo, without having Reſpect to what the Law of Chriſt either promiſeth or threatneth.* 3. And when they ſay, They heartily approve of the Author's Poſition in this Senſe, *viz. That Believers are not to do Good, for Hope of obtaining Heaven by their own Works and Doings*, (which is a calumnious Inſinuation againſt the Orthodox Doctrine) they do not declare themſelves, whether they allow, that a Believer may and ought to be moved

ved unto Obedience by the Hope of Heaven, in any other Senſe than that of a Hope of obtaining a Right and Title to it by his own Works; or, if no Regard can be had to the promiſed Reward of the Heavenly Inheritance by a Believer in his Obedience, without its being mercenary.

V. And whereas, by the *Act of Aſſembly* 1720. this Paſſage, Page 150. of the *Marrow*, *As the Law is the Covenant of Works, you are wholly and altogether ſet free from it*; And this other Paſſage, Page 151, *You are now ſet free both from the commanding and condemning Power of the Covenant of Works*; are condeſcended upon, as a Part of the Proof againſt the Author, of his maintaining this erroneous Tenet, *That the Believer is not under the Law as a Rule of Life*: The General Aſſembly hereby *declares*, That it was not the Meaning nor Intention of the ſaid *Act*, in the leaſt to inſinuate, *That Believers in Chriſt are under the Law as a Covenant of Works, or that they are obliged to ſeek Juſtification by their own Obedience*; it being a precious Goſpel-truth, *That Believers are free from the Law, as it is a Covenant of Works:* But that theſe Paſſages are adduced in the ſaid *Act*, as a Proof of the Author of the *Marrow*'s maintaining the foreſaid erroneous Propoſition, *That Believers are not under the Law as a Rule of Life*, in regard that the Aſſembly did apprehend, That the Author underſtood by the *Covenant of Works*, *the Moral Law*, *ſtrictly and properly taken*, as it appears he does in other Places of the Book; as particularly, Page 7. he ſays *That indeed the Law of Works ſignifies the Moral Law; and the Moral Law, ſtrictly and properly taken, ſignifies the Covenant of Works.* And the General Aſſembly appoints, That theſe Two Paſſages ſhall not be underſtood as a Proof of the foreſaid Error, in any other Senſe.

VI. With Reſpect to the ſecond Paragraph of the *Repreſentation*, it is to be obſerved, That the other Paſſages, cited and referred to, in this Fifth and the following Paragraph of the Act, reſpect his Diſtinction of the *Law, as it is the Law of Works, and as it is the Law of Chriſt*; by which he juſtifies the *Six Poſitions*, that are either *Antinomian*, or wreſted by the *Antinomians* into an unſound Senſe. And as to the Law of Chriſt, Page 209, 210. he will have it to be ſuch as hath not eternal, but temporal Rewards and Penalties annexed to it, and to be delivered to Believers only, Page 157. So that unbelieving Hearers of the Goſpel are under no Obligation by it. Moreover, in Page 267. he will have a Believer to be under no *Law which commands any Moral Duty to be done, either for eſchewing of Puniſhment, or upon Promiſe of any Reward temporal or eternal*; and ſo not under the Moral Law, nor

even the Law of Christ, in the Author's own Account of it. And, when this is the plain Meaning of the Author in this his Distinction, and is applied by him to justify and sense the foresaid Six Positions, the Brethren, in their *Representation*, had no Ground to quarrel the Assembly for rejecting the *Distinction as it is applied by the Author*, nor so injuriously to charge them, as they do, with *staking down Believers under the Covenant of Works, and with directing them to an Obedience upon which they may boast, and with burying several Gospel Truths in the Ruins of this Distinction.*

VII. The Brethren do, in their *Representation*, advance a Charge against the *Eighth Act* of the same Assembly, intituled, *Act for preaching catechetical Doctrine, with Directions therein*, and complain, *First*, That Two Clauses therein, concerning Justification, and the Necessity of Holiness, are not expressed in the Form of Words used in our *Confession and Catechisms*. *2dly*, That the Article of Justification is expressed, without mentioning Christ's Righteousness imputed to us. And *3dly*, That Ministers are directed to preach the Necessity of a Holy Life, in order to the obtaining of everlasting Happiness; which they conceive to be of very dangerous Consequence unto the Doctrine of Free Grace. But these are unjust Exceptions, and afford no Strength unto their groundless Objections against the former Act: For, *First*, When the Assembly, in that *Eighth Act*, do direct Ministers, in their Catechetical Sermons, more especially to insist upon the great and fundamental Truths of our holy Religion, expresly according to our *Confession of Faith* and *Catechisms*, it was not needful, in their enumerating some special Articles, to describe every one of them in the very Form of Words used in our *Confession* or *Catechisms*. *2dly*, The Article of Justification is so expressed in itself, and in Conjunction with the preceeding Article of the Satisfaction to *Divine Justice, made by Christ, who is our only Propitiation*, that it necessarily implies our being justified for the Righteousness of Christ imputed to us; seing it is called *free Justification through our blessed Surety, the Lord Jesus Christ, received by Faith alone*. And *3dly*, The Article immediately following, concerning the Necessity of Holiness, can be accounted of no dangerous Consequence, if they truly own personal Holiness to be necessary to Salvation. And if they quarrel the Phrase, *of obtaining everlasting Happiness*, they may also quarrel the Apostle's Expression, 1 *Cor.* 9. 24, 25. and *Phil.* 3. 11, 12. For it relates to the obtaining of Enjoyment and Possession, and not of Right and Title to everlasting Happiness, which all justified Persons have already attained: So that this Act, designedly calculated for maintaining

taining of Truth, and preventing the Infection of Error, gives no Shadow of Ground for the Jealousies the Brethren vent against it.

And the General Assembly considering, That, in the abovementioned *Representation*, the Subscribers thereof have vented *divers Positions*, and used *several Expressions* of dangerous Tendency, and not agreeable to the Form of sound Words, contained in the *holy Scripture*, and our *Confession of Faith* and *Catechisms*, particularly, Page 2. Line 11. 'That the Law, as to Believers, is really di-'vested of its Promise of Life, and Threatning of Death;' which is contrary to *Heb.* 12. 28, 29. *Matth.* 10. 28. 1 *Cor.* 9. ult. *Rev.* 22. 14. and *Confess.* Chap. 19. § 6. *Larger Cat.* Q. 194. if by the Law they understand the Moral Law, the Rule of Life. Page 7. Line 4. 'That the As-'sembly's directing of Ministers to preach the Necessity of 'Holiness, in order to the obtaining of everlasting Happi-'ness, is of very dangerous Consequence to the Doctrine 'of free Grace.' *P.* 7. *L.* 3. That the Law acknowledg-'eth no Works for obtaining Salvation, but such as found 'a Title to it before the Lord.' Whereas the Law requires good Works in order to the obtaining Salvation, tho' they do not found a Title to it. 'That the Assembly's 'rejecting the Author of the *Marrow*'s Definition of justi-'fying Faith, *viz. A Man's being verily perswaded in his 'Heart, that Christ Jesus is his, and that he shall have 'Life and Salvation by him*; *That whatever Christ did for 'the Redemption of Mankind, he did it for him*; excludes 'from the Nature of Faith its appropriating Act, and 'turns it into that general and doubtsom Faith, abjured 'in our National Covenant,' *P.* 3. *L.* last, *&c.* Contrary to *Shorter Cat.* Q. 33. which plainly makes *Receiving* of Christ the appropriating Act of Faith; and to *Shorter Cat.* Q. 31. which makes that Act *Embracing*.

And, besides other Expressions and Insinuations to be found in the said *Representation*, that are of a dangerous Tendency, such as that, 'The Promise of Life, or Threat-'ning of Death, and Hope of Heaven, and Fear of Hell, 'are not to influence a Believer's Obedience:' Which plainly follows from their Assertion, 'That the Moral Law 'as to Believers is divested of its Promise of Life, and Threatning of Death; That a Promise of Life, and a 'Threatning of Death being added to a Law or Com-'mand, makes it a Covenant of Works, Page 2. *middle*. 'That the Distinction of the Law into the Law of Works 'and the Law of Christ, which are Two Branches of the 'tripartite Division of the Law, as it is explained and 'applied by the Author of the *Marrow of Modern Divini-'ty*, and condemned by the Act of Assembly 1720. is to be 'maintained.

And the Assembly likewise considering, that there have, at this Time, been published several Positions and Expressions of a pernicious and dangerous Tendency, such as, 'That in 'the Gospel, properly so taken, there are no Precepts, the 'Commands of Faith and Repentance not excepted; That 'holy Obedience is not properly a federal or conditional 'Mean, nor has any Kind of Causality, in order to the ob-'taining of Glory,' whereby all Usefulness and Influence of holy Obedience, in order of Means towards the Possession of Heaven, seem to be excluded: 'That the Law, 'as a Covenant of Works, wills us to accept of the non-such 'Saviour offered to us, of the Payment of a responsible 'Surety; and that the Law wills, that the Sinner make 'full Payment himself, or provide good and sufficient Pay-'ment by a Surety.' Besides several other Positions and Expressions of the like Nature and Tendency, not here mentioned. And altho' some of those above mentioned Positions and Expressions may be explained into a sound Sense; yet, because in the obvious Meaning of them they tend to mislead the Minds of the less judicious into erroneous Notions,

Therefore the Assembly did, and hereby do strictly prohibite and discharge all the Ministers of this Church, to use, by Writing, Printing, Preaching, Catechizing, or otherwise Teaching, either publickly or privately, these or any of these Positions above-mentioned, or what may be equivalent to them, or of like Tendency, under the Pain of the Censures of this Church, conform to the Merit of their Offence. And do ordain the several Presbyteries and Synods, and Commissions of the General Assemblies of this Church, to take particular Care, that the Premisses be punctually observed by all Ministers and Members of this Church; and more especially the Presbyteries and Synods within whose Bounds any of the Brethren reside, who signed the *Representation*. And considering, that the Brethren's Desire, that the Act 1720. should be repealed, is unjust, the Assembly does refuse the same. And because of the injurious Reflections contained in their *Representation*, as above mentioned, the Assembly do appoint their Moderator, in their Name, to rebuke and admonish them; and tho' their Offence deserves a much higher Censure, yet the Assembly forbears it, in Hopes that the great Lenity used towards them, shall engage them to a more dutiful Behaviour in Time coming.

VIII.

Commission to some Ministers and Elders, for discussing divers Affairs referred to them.

At *Edinburgh*, *May* 22. 1722. Sess. 11.

THE General Assembly taking to their Consideration, that there are divers weighty Affairs, which they cannot overtake, do hereby nominate and appoint their Reverend Brethren, Masters *William Mitchel* at *Edinburgh* their Moderator, *Alexander Meikle* at *Langholm*, *David Balmain* at *Wester-kirk*, *William Steil* at *Lochmaben*, *Thomas Goldie* at *Kirkpatrick-juxta*, *James Armstrong* at *Ruthwall*, *John Howie* at *Morton*, *Alexander Bain* at *Keir*, *James Guthrie* at *Irongray*, *John Campbell* at *Kirkbean*, *Patrick Cuming* at *Kirkmaho*, *William Boyd* at *Dalry*, *John Reid* at *Carsferne*, *Robert Donaldson* at *Barmaclellan*, *Robert Seton* at *Glassertoun*, *William Cowpar* at *Mochrum*, *Walter Laurie* at *Stranraer*, *John Anderson* at *Kirkmaiden*, *Andrew Rodgers* at *Galstoun*, *Henry Osburn* at *Torbolton*, *James Robertson* at *Craigie*, *William Coates* at *Dalmellingtoun*, *James Laurie* Junior at *Kirkmichael*, *Hugh Falside* at *Newmills*, *Andrew Cuming* at *Largs*, *James Ruat* at *Dunlop*, *Robert Miller* at *Paisley*, *Neil Campbel* at *Renfrew*, *John Anderson* at *Port-Glasgow*, *Alexander Finlater* at *Hamilton*, *John Wiseman* at *Newmunkland*, *John Scot* at *Stanhouse*, *Thomas Linen* at *Lesmahago*, *Charles Hunter* at *Pitineen*, *Robert Davidson* at *Crawfordjohn*, *John Stirling* Principal of the College of *Glasgow*, *James Clark* at *Glasgow*, *John Scot* there, *John Gray* there, *John Ritchie* at *Old-kirkpatrick*, *Thomas Leckie* at *Kilmaronock*, *James Livingston* at *Strablene*, *Robert Glen* at *Kingairth*, *Archibald Gillespie* at *Strathurd*, *Charles Stewart* at *Campbelton*, *John Campbell* in *Killarow* in *Ilay*, *Alexander Campbell* at *Inverary*, *Duncan Campbell* at *Kilchrenan*, *Dougal Campbell* at *Lesmore*, *William Morison* at *Tyrie*, *Daniel M'Aulay* at *Braccadale*, *Aulay M'Aulay* at *Lewis*, *William Chalmers* at *Kinloch*, *Robert Bows* at *Rattray*, *Duncan M'Lea* at *Dull*, *James Stewart* at *Mouline*, *Thomas Black* at *Perth*, *William Stewart* there, *William Moncrief* at *Methven*, *James Fachney* at St. *Martins*, *Matthew Wallace* at *Kincardine*, *Thomas Thomson* at *Tulliallan*, *Alexander Hamilton* at *Airth*, *Archibald Campbell* at *Lerbert*, *David Schaw* at *Auchterarder*, *Andrew Ure* at *Fossoway*, *William Hunter* at *Gask*, *Samuel Charters* at *Inverkeithing*, *Alan Logan* at *Culross*, *John Hepburn* at *Torry*, *John Auchinleck* at *Auchterdieran*, *John Cleghorn* at *Wemyss*, *Robert Ponton* at *Kennoway*,

noway, *William Thomſon* at *Fliſk*, *William Dick* at *Cowpar*, *William Miles* at *Moonſie*, *James Monro* at *Kettle*, *James Haddow* Principal of the New College of St. *Andrews*, *William Hardie* at St. *Andrews*, *John Craigie* at St. *Monance*, *James Robertſon* at *Leuchars*, *Joſeph Drew* Principal of St. *Leonard*'s College in St. *Andrews*, *William Lyon* at *Airlie*, *Laurence Brown* at *Lintrathine*, *Alexander Finlayſon* at *Eaſſie*, *Thomas Mitchel* at *Aberlemno*, *William Wingate* at *Kinnettles*, *Samuel Johnſton* at *Dundee*, *James Mar* at *Muirhouſe*, *William Thomſon* at *Strickmartin*, *Charles Charters* at *Abereliot*, *John Henderſon* at *Kirkden*, *James Trail* at *Montroſe*, *John Dunbar* at *Menmuir*, *Robert Gray* at *Brichen*, *Andrew Honnyman* at *Kinneff*, *James Mitchel* at *Dunottar*, *Henry Hamilton* at *Glenbervie*, *Thomas Blackwell* Principal of the College of New *Aberdeen*, *David Anderſon* Profeſſor of Divinity in the King's College of *Aberdeen*, *Colin Campbell* at *Aberdeen*, *James Howie* at *Newhills*, *George Chalmers* Principal of the King's College of *Aberdeen*, *Martin Shank* at *Banchoryternan*, *John Shepherd* at *Logie Colſtoun*, *John Burnet* at *Clunie*, *James Gordon* at *Alford*, *George Moir* at *Towie*, *Thomas Reid* at *Lochall*, *Alexander Forbes* at *Forgue*, *Thomas Scot* at *Fyvie*, *Alexander Irvine* at *Fordyce*, *James Innes* at *Bamff*, *William Watt* at *Inverury*, *Gilbert Gerard* at *Chapplegarioch*, *Robert Abercrombie* at *Leſlie*, *William Leſlie* at St. *Fergus*, *James Leſlie* at *Crimond*, *Alexander Auchinleck* at *Fraſersburgh*, *William Forbes* at *Tarves*, *James Burnet* at *Ellon*, *Alexander Chalmers* at *Marnock*, *John Gilchriſt* at *Keith*, *James Stevenſon* at *Rothemay*, *James Thomſon* at *Elgin*, *Charles Primroſe* there, *Francis Grant* at *Duthell*, *Alexander Fraſer* at *Inveraven*, *James Gordon* at *Kinloſs*, *John Crockat* at *Dallas*, *William Stewart* at *Inverneſs*, *Alexander M'Bean* there, *Lauchlan Schaw* at *Calder*, *George Gordon* at *Cromerty*, *Hugh Campbell* at *Kirrimuir*-weſter, *Daniel M'Gilligen* at *Alneſs*, *Thomas Chiſholm* at *Kilmorack*, *Hugh Duff* at *Ferne*, *David Roſs* at *Tarbat*, *Robert Kirk* at *Dornock*, *Robert Robertſon* at *Loth*, *William Innes* at *Thurſo*, *Hugh Corſs* at *Bowar*, *Thomas Baikie* at *Kirkwall*, *James Sands* at *Birſay*, *William Blaw* at *Weſteray*, *Thomas Covingtree* at *Sanday*, *James Grierſon* at *Tingwall*, *John Hay* at *Unſt*, *William Hamilton* Profeſſor of Divinity in the College of *Edinburgh*, *John Wilſon* at North-*Leith*, *James Craig* at *Edinburgh*, *James Smith* at *Cramond*, *Neil M'Vicar* at *Weſt-kirk*, *James Walker* at *Canongate*, *Walter Allan* at *Collingtoun*, *William Wiſheart* Principal of the College of *Edinburgh*, *John Brand* at *Borrowſtonneſs*, *John Wilkie* at *Strabrock*, *Robert Dalgleiſh* at *Linlithgow*, *James Anderſon* at *Falkirk*, *Robert Livingſtone* at *Biggar*, *Thomas Henderſon* at *Skirling*, *James Robertſon* at *Eccleſtoun*, *Alexander Coupar* at *Traquair*, *Daniel Gilchriſt* at *Linton*, *Patrick Cuming* at *Ormiſtoun*, *Thomas Moffat* at *Newtoun*, *William*

liam Robertſon at Borthwick, Robert Horsburgh at Saltpreſton, John Mutter at Tranent, James Wetherſpoon at Teſter, Andrew Brown at Spott, Henry Schaw at Cockburnſpath, John Campbell at Cranſhaws, James Gilliland at Greenlaw, Thomas Anderſon at Aitoun, George Ridpath at Ladykirk, James Chryſtie at Sympron, James Ramſay at Kelſo, William Baxter at Ednam, Alexander Coulden at Oxnam, Robert Bell at Crelin, George Hall at Abbotſrule, Henry Home at Channelkirk, Thomas Pitcairn at Lauder, Adam Miln at Melroſs, and William Bannatyne at Yarrow, Miniſters; His Grace John Duke of Athol, the Right Honourable David Earl of Buchan, Charles Earl of Lawderdale, Thomas Earl of Haddingtoun, James Earl of Finlater, Patrick Earl of Marchmount, James Earl of Hyndford, David Earl of Glaſgow, Archibald Earl of Ilay, Alexander Lord Polwarth, Lord Charles Ker, William Lord Roſs, James Lord Torphichen, George Lord Reay, Sir Hugh Dalrymple of North-berwick Baronet Lord Preſident of the Seſſion, Mr. Robert Dundas younger of Arniſtoun His Majeſty's Advocate, Adam Cokburne of Ormiſtoun Lord Juſtice-Clerk, Sir John Maxwel of Pollock Baronet, Sir Alexander Ogilvie of Forglen Baronet, Mr. James Erskine of Grange, Sir Francis Grant of Cullen Baronet, Mr. James Hamilton of Pancaitland, Sir Andrew Home of Kimmerghame, Sir Walter Pringle of Newhall, Eight of the Senators of the College of Juſtice, Sir John Clark of Pennycook one of the Barons of Exchequer, Mr. John Campbell of Mamore, Mr. Arthur Forbes of Breda, Mr. Francis Montgomery of Giffan, Colonel John Erskine of Carnock, Mr. Charles Erskine of Edenshead, George Baillie of Jerviſwood, Sir William Johnſton of Weſteraw Baronet, David Murray of Belreadin, Robert M'Gathan of Dalquhat, John Gilchriſt Baillie in Drumfries, Captain Samuel M'Clellan of Barclay, Captain John Martin of Airies, Sir Charles Hay of Park Baronet, Sir Adam Whitford of Blairchan Baronet, Mr. James Boſwell of Auchinleck, Sir David Stewart of Cultneſs Baronet, Mr. Robert Stewart one of the Regents in the College of Edinburgh, Mr. Alexander Finlayſon Clerk of Glaſgow, Hugh Montgomery of Hartfield, John Aird Provoſt of Glaſgow, Sir James Campbell of Ardkinglaſs Baronet, John Campbell late Lord Provoſt of Edinburgh, George Drummond Baillie there, James Nimmo Treaſurer there, Mr. Alexander Campbell Advocate, William M'Leod of Hammir, Alexander Robertſon of Straloch, William Auſtin late Provoſt of Perth, Robert Robertſon preſent Provoſt there, Sir James Livingſtone of Glentirran Baronet, Mr. Alexander Abercrombie of Tillibody, Sir James Campbell of Aberuchil Baronet, Colonel John Erskine Uncle to Alva, George Balfour of Balbirnie, Mr. Patrick Haldane Advocate, Sir Robert Anſtruther of Balcaskie, Mr. Robert Hay of Naughton, Patrick Drummond of Gairdrum, James Craig

John Donaldſon Merchant in *Dundee*, *John Allardice* Provoſt of *Aberbrothock*, Colonel *Robert Reid*, Mr. *Arthur Shepherd* Sheriff-depute of *Mearns*, *Robert Stewart* Provoſt of *Aberdeen*, *James Moriſon* late Baillie there, *William Forbes* late Baillie there, Mr. *George Gordon* Profeſſor of the Oriental Languages at *Aberdeen*, *George Fordice* of *Braidford*, *Arthur Forbes* of *Echt*, *Forbes* of *Balflug*, Mr. *Alexander Garden* of *Troop* younger Advocate, Captain *John Forbes* of *Boyndlie*, *George Sinclair* Baillie in *Ellon*, *James Spence* of *Alveskirton*, *William Cuming* of *Craigmill*, Mr. *Duncan Forbes* Adoocate, *Duncan Forbes* Baillie of *Fortroſe*, Colonel *Robert Monro* of *Fowlis*, *George Monro* of *Culcairn*, *James Fraſer* of *Auchnagart*, *William Roſs* of *Aldie*, Mr. *Robert Honnyman* of *Gremſey*, Mr. *James Mitchel* of *Girlſta*, Dr. *Alexander Dundas* His Majeſty's Phyſician, *Robert Craig* late Dean of Gild of *Edinburgh*, *John Osburn* late Baillie there, *John Wightman* of *Malſly* Lord Provoſt of *Edinburgh*, *Andrew Wardrop* Glaſier Deacon-Conveener there, *George Dundas* of that Ilk, Mr. *John Dundas* of *Philipſtoun*, Mr. *John Mitchel* of *Alderſtoun*, Mr. *Alexander Menzies* of *Culterallers*, Sir *James Stewart* of *Goodtrees* Baronet, Mr. *John Henderſon* Merchant, Mr. *John Hamilton* of *Pancaitland*, *William Baillie* of *Lamingtoun*, Sir *William Baird* of *Newbyth* Baronet, Sir *James Hall* of *Dunglaſs* Baronet, Sir *John Stewart* of *Allanbank* Baronet, Sir *Robert Sinclair* of *Longformacus* Baronet, Sir *John Swinton* of that Ilk, *Archibald Douglas* of *Cavers*, *Thomas Haliburton* of *Newmains*, and Sir *Walter Riddel* of that Ilk Baronet, Ruling Elders, to be Commiſſioners of this General Aſſembly, to the Effects aftermentioned; With Power to the ſaid Commiſſion, or their Quorum, which is hereby declared to be any Thirty one of the ſaid Commiſſioners, whereof Twenty one are always to be Miniſters, to meet and conveen within the Aſſembly-houſe at *Edinburgh*, the firſt free Day after the Diſſolution of this Aſſembly, at Ten of the Clock Forenoon, and afterwards the ſecond *Wedneſdays* of *Auguſt*, *November*, and *March* next to come, and oftner, when and where they ſhall think fit and convenient; with Power to the ſaid Commiſſioners to chooſe their own Moderator. And ſicklike, the General Aſſembly fully impowers and authoriſes their ſaid Commiſſion, or their Quorum abovementioned, to cognoſce and finally determine, as they ſhall ſee Cauſe, in every Matter referred, or that ſhall be referred to them, by any Act or Order of this Aſſembly; and to do every Thing contained in, and conform to the Inſtructions given, or to be given by this Aſſembly; and to advert to the Intereſts of the Church on every Occaſion, that the Church, and preſent Eſtabliſhment thereof, do not ſuffer or ſuſtain any Prejudice, which they can prevent,

prevent, as they will be anſwerable: Providing always, this general Clauſe be not extended to particular Affairs, or Proceſſes before Synods or Presbyteries, that are not of univerſal Concern to, or Influence upon the whole Church. And it is hereby appointed, That what ſhall be determined at one Diet of the ſaid Commiſſion, with relation to private Cauſes, ſhall be unalterable by any other Diet thereof, and ſhall ſtand and continue in Force, till diſapproven by the General Aſſembly. And the General Aſſembly renews the Inſtructions given by the General Aſſembly One thouſand ſeven hundred and ſeventeen, to their Commiſſion; and appoints the ſame to ſtand in full Force, as Inſtructions to the Commiſſioners abovenamed, and to be obſerved by them in all Points, as if the ſame were ſpecially herein inſert: And that they enquire into the publiſhing and ſpreading of Books and Pamphlets, tending towards the promoting of Opinions, of whatever Kind, inconſiſtent with our Confeſſion of Faith: And that the Recommenders of ſuch Books or Pamphlets, or the Errors therein contained, whether by Word, Writ or Print, be called before the ſaid Commiſſion, to anſwer for the ſame. And further, the ſaid Commiſſion is hereby impowered to receive any References and Appeals, that ſhall be made to them from Synods, in Matters of Doctrine, and ripen ſuch Affairs for the General Aſſembly: Likewiſe to take Care, that the Impreſſions of the holy Scriptures, the Confeſſion of Faith and Catechiſms, and ſuch Books as are authorized by this Church, relating to the Doctrine, Worſhip, Diſcipline and Government thereof, be correct; and to give Directions about printing the ſame: They are alſo appointed, at their firſt Meeting, to take under Conſideration all the Repreſentations of the Growth of Popery within the Bounds of this National Church, and of Meeting-houſes not authorized by Law, which have been brought up to this and former Aſſemblies, or Commiſſions thereof, or that may be further offered to this Commiſſion; and to apply to the Government for a proper Remedy, and ſpeedy Redreſs. And the ſaid Commiſſioners are hereby ſtrictly prohibited and diſcharged to meddle in any other Matters than what are committed and referred to them, as abovementioned; and, in all their Actings, they are to proceed according to the Acts and Conſtitutions of this National Church, and do nothing contrary thereto, or to the Prejudice of the ſame: Declaring, That in and for all their Actings, they ſhall be accountable to, and cenſurable by the next General Aſſembly, as they ſhall ſee Cauſe. And this Commiſſion is to continue and endure until another Commiſſion be appointed; and Members are required to attend the Diets of the ſaid Commiſſion, and Abſents therefrom ordered to be

noticed, according to the Seventeenth Act of the General Aſſembly One thouſand ſeven hundred and ſix. And, for the better ſecuring of a Quorum, and Attendance of Members on the Commiſſion, the General Aſſembly prohibits the Presbytery of *Edinburgh*, and other Presbyteries within Twelve Miles thereof, to meet any of the Days or Weeks appointed for the Meeting of this Commiſſion: And ſuch of the Members of theſe Presbyteries as are on the Commiſſion, are required all of them to give punctual Attendance on the Diets thereof; and Presbyteries at a greater Diſtance, who have Four or more Members on the Commiſſion, are to take Care that at leaſt Two of them attend each Diet of the ſame.

IX.

ACT againſt Profaneneſs, and concerning the Duty of Elders and Deacons.

At *Edinburgh*, 22 *May*, 1722. *Seſſ.* 11.

THE General Aſſembly being deeply affected with the great Decay of Chriſtian Piety amongſt all Ranks, and the Abounding of Vice and Immorality, the Neglect of publick Ordinances, and Profanation of the Lord's Day; and conſidering, that Slackneſs and Partiality in the Exerciſe of Diſcipline, and Untenderneſs in the Walk and Converſation of the Office-bearers of this Church, cannot but greatly contribute to the Increaſe of theſe Evils; Therefore the General Aſſembly do earneſtly beſeech, exhort and require all Miniſters to take heed to themſelves, and to their Doctrine, and to be exemplary to their People in Sobriety, Righteouſneſs and Holineſs, abſtaining from all Appearance of Evil: And, in like manner, the General Aſſembly do earneſtly beſeech, exhort and require Elders and Deacons to be faithful in the Diſcharge of their reſpective Offices, tender and circumſpect in their Walk, and punctual in their attending upon Ordinances, and ſtrict in their Obſervation of the Lord's Day, and in regularly keeping up the Worſhip of God in their Families: And the General Aſſembly appoints the Judicatures of the Church to take good heed, that none be admitted to, or continued in theſe Offices, but ſuch as are found qualified, and do behave themſelves as above required; And appoints Kirk-ſeſſions, Presbyteries and Synods, ſtrictly and impartially, without reſpect of Perſons,

to

to observe this and former Acts of Assembly, relative to Office-bearers in this Church; And appoints Presbyteries, at their Privy Censures, to enquire into the Behaviour of their Members, and of all the Elders and Deacons in their Bounds, with respect to the Premisses; And appoints Synods to enquire into the Conduct of Presbyteries; and both Synods and Presbyteries to record their Diligence herein, that the same may be reported to General Assemblies by the Visitors of Synod-books. And *Lastly*, The General Assembly appoints this Act to be read in all Parish-churches, on or before the first Sabbath of *August* next; and for that End, ordains Copies thereof to be printed, and timeously transmitted.

X.

ACT concerning Commissioners from Universities to the General Assembly.

Edinburgh, 22d of May, 1722. Sess. *Ult.*

THE General Assembly appoints and ordains, That in all Time coming, the Commissions given by Universities to their Representatives in the Assemblies of this Church, as well as these given by Presbyteries to theirs, shall expresly bear, That the Commissioners therein named have signed the *Confession of Faith*, with the *Formula*, according to the 11th Act of the General Assembly held in the Year 1720, and Acts therein mentioned, under the Certification therein specified.

XI.

ACT appointing the Diet of the next General Assembly.

At Edinburgh, *the 22d of* May, 1722. Sess. *Ult.*

THE next General Assembly of this National Church, is appointed to be held at *Edinburgh*, upon the second *Thursday* of *May* next to come, One thousand seven hundred and twenty three Years.

This General Assembly was concluded with Prayer, singing the 133 *Psalm throughout, and pronouncing of the Blessing.*

Collected and Extracted from the Records of the General Assembly, by JO. DUNDAS, *Cls. Eccl. Scot.*

A

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OF

The Acts of the General Assembly of the Church of Scotland, *held in the Year* 1722, *which are not here printed.*

After Sermon by Mr. *Thomas Blak*, one of the Ministers of *Perth*, Moderator of the preceeding Assembly, the Ministers and Ruling Elders, Members of this Assembly, did conveen, and Mr. *William Mitchel* one of the Ministers of *Edinburgh* was chosen Moderator, *May* 10th, 1722. *Sess.* 1.

His Grace His Majesty's Commissioner's Speech to the General Assembly at the opening thereof. *Ibid.*

The Moderator's Return to His Majesty's Commissioner's Speech. *Ibid.*

Committee appointed for drawing an Answer to His Majesty's gracious Letter. *Ibid.*

Committee for Overtures appointed. *Ibid.*

Committee for Bills, References and Appeals. *Ibid.*

Committee appointed to examine the Form of the Commissions given to the Members of this Assembly, by their Constituents; and try how they agree with the Acts of Assembly; censure Absents from this Assembly, or the Diets thereof: To name Ministers to preach before His Majesty's Commissioner; to receive in the Lists of Probationers and Students of Divinity, in order to their being recorded; and to bring in their Report with respect to Commissions, first to the Committee for Overtures. *Ibid.*

The Seventh Act of the General Assembly *Anno* 1718, for the better Dispatch of Business, read, and the punctual Observation thereof injoin'd. *Ibid.*

A Diet appointed for Prayer. *Ibid.*

A Diet spent in Prayer. *May* 11. *Sess.* 2.

Ministers named to preach before the King's Commissioner. *Ibid.*

Some more Commissions produced, and Members added to Committees. *Ibid.*

More Commissions produced, and Additions made to Committees. *May* 12. *Sess.* 3.

An Answer to His Majesty's gracious Letter, unanimously approven, and being signed by the Moderator; the Lord Commissioner undertook to transmit it to His Ma-

Majeſty; and Copies thereof, with Letters, were order'd to be ſent to his Grace the Duke of *Roxburgh*, and to the Lord *Carteret*, Principal Secretaries of State. *Ibid.*

A Committee appointed to reviſe the Regiſter of the Commiſſion of the late General Aſſembly; to audite the Procurator and Agent for the Church their Accounts; to conſider the State of the Church's publick Money, and prepare Overtures thereanent; and alſo to prepare any Overtures and References made by the late Commiſſion to this Aſſembly. *Ibid.*

Committees appointed to reviſe the Synod-books of *Dumfries*, *Galloway*, *Glaſgow* and *Air*, *Argyle*, *Fife*, *Angus* and *Mearns*, *Aberdeen*, *Murray*, *Roſs* and *Sutherland*, *Lothian* and *Tweeddale*, and *Merſe* and *Teviotdale*; and the 4th Act of Aſſembly 1713 was read to them, and they were ordered to obſerve the Directions therein given. *Ibid.*

The Books of the Synod of *Perth* and *Stirling*, and *Orkney* and *Caithneſs*, and of the Presbytery of *Zetland*, were called for, but not produced. *Ibid.*

Committee appointed to receive in from the Commiſſioners from the ſeveral Presbyteries, their Synods and Preſbyteries Inſtructions to them, or any Overtures they have to offer from them, and to claſs the Matters therein-contained, and prepare Overtures therefrom to the Aſſembly; and to receive in any Accounts that ſhall be offered to them of the State of the Church in the North, the Highlands and Iſlands, particularly concerning the Growth of Popery and Superſtition, and conſider the ſame, and prepare Overtures for ſuppreſſing and preventing thereof, and to bring in their Report firſt to the Committee for Overtures, that they may prepare the ſame for the Aſſembly. *Ibid.*

The Aſſembly, having heard a Repreſentation from the Presbytery of *Dunkeld*, of the Caſe of the Pariſh of *Kenmuir* in their Bounds, and complaining of the Presbytery of *Lorn*, for refuſing to tranſport Mr. *Archbald Campbell* from *Kilmanivaig* to that Pariſh; together with another Repreſentation from the ſaid Presbytery of *Lorn*, ſetting forth the lamentable State of their Bounds; together alſo with a Third Repreſentation from the ſaid Mr. *Archbald Campbell*, of the State of his Pariſh, and of his own Grievances, given in to his ſaid Presbytery of *Lorn*: They, without determining in the Complaint againſt the Presbytery of *Lorn*, did diſcharge that Presbytery to tranſport the ſaid Mr. *Archbald Campbell* from *Kilmanivaig* to *Kenmuir*, without the Advice of the Commiſſions of the Aſſemblies of this Church; and

and ordered a Letter to be written to the Earl of *Broadalbine*, not to inſiſt in that Tranſportation, but to think upon another fit Perſon: And the other Heads of the ſaid Repreſentations from *Lorn* and Mr. *Archbald Campbell*, were remitted to the Committee for Inſtructions. *Ibid.*

Mr. *John Chalmers* is tranſported from the *Scots* Congregation of *Campvere* in *Zeland*, to the Pariſh of *Duffus*; and Letters are ordered to be written to the Magiſtrates of *Campvere*, and the *Scots* Conſiſtory there. *Ibid.*

More Commiſſions produced, and Additions made to Committees, *May* 14. 1722. *Seſſ.* 4.

The Act for ordering the Aſſembly-houſe was read, and the Obſervation thereof injoined. *Ibid.*

Mr. *William Milne* Miniſter at *Kildrummie*, depoſed by the Synod of *Aberdeen*, is reſtored to his Charge, and he is admoniſhed to be more circumſpect in his Converſation in Time coming; and the Synod is adviſed more exactly to obſerve the Directions of the Form of Proceſs. *Ibid.*

A Diet is appointed for hearing Mr. *Alexander Leask*, Miniſter at *Clat*, his Affair, *Ibid.*

A Letter to the Aſſembly from Captain *Alexander Stewart*, Maſter of a *Scots* Ship, who with his Crew, were taken by the Rovers of *Salee*, in the Year 1719, and were relieved by the Mediation of his Majeſty, and in whoſe Favours the Aſſembly 1720, did interpoſe, giving an Account of the ſad Slavery People are in, in the Emperor of *Morrocco*'s Dominions, and the bad Treatment Chriſtians meet with there, and thankfully acknowledging the great Mercy of his and his whole Crew their Deliverance, was read, and ordered to be recorded. *Ibid.*

A ſelect Committee is appointed to conſider the dangerous Growth of Popery, and what had been done by the Commiſſion of the late Aſſembly, with reſpect thereto, and likewiſe to conſider the Repreſentations concerning the ſame that were lying before the Committee for Inſtructions, and prepare Overtures for the effectual preventing and ſuppreſſing of that Evil. *Ibid.*

A Petition from the Presbytery of *Strathbogie*, ſetting forth the great Growth of Popery in their Bounds, and the lamentable Caſe of ſome Proteſtants in divers Places therein, and craving ſome Allowance for a Preacher and a Catechiſt to be imployed to teach the People in thoſe Pariſhes where Popery prevails, is remitted as to what concerns the Growth of Popery and Oppreſſion of Proteſtants, to the Committee for Inſtructions, and as to what relates to the Allowance for a Preacher and Catechiſt, to the Committee for publick Accounts. *Ibid.*

A Commiſſion produced from the City of *Glaſgow*, and the Commiſſioner added to the Committee for Overtures, *May* 15*th*, *Seſſ.* 5.

A Diet appointed to the Committee againſt Popery. *Ibid.*

Mr. *James Young* of *Killicantie*, Collector of the Contribution for the Proteſtants in *Lithuania*, appointed by the Aſſembly 1718. his Account of Charge and Diſcharge, examined by a Committee of the late Aſſembly, is produced, and the Charge found to amount to 4289 *lib.* 3 *d.* $\frac{2}{3}$ Part, *Sterl.* and the Diſcharge duly vouched, to 4279 *lib.* 18 *ſh.* 3 *d.* and $\frac{2}{3}$ Part *Sterl.* and the Balance of 9 *lib.* 2 *ſh. Sterl.* is appointed to be paid to Mr. *Samuel Chien*, a *Polonian* Student of Theology at the College of *Edinburgh*; and upon Payment thereof, the ſaid Mr. *James Young* is diſcharged of his Intromiſſions with the foreſaid Contributions; and gets the Thanks of the Aſſembly for his Care and Diligence in that Matter; and he is impowered to call to an Account all Intromitters with any Part of the ſaid Collections, who have not paid the ſame in to him, conform to the Aſſembly's Orders, *Ibid.*

The Report of the Committee for Purity of Doctrine, and Report of the late Commiſſion, with Relation to the *Repreſentation* of Mr. *James Hog*, and other Brethren, againſt the 5*th* Act of *Aſſembly*, *Anno* 1720, being tranſmitted by the Committee for Overtures, was ordered to be read the next Diet of the Aſſembly. *Ibid.*

Intimation is made to the Deficients in paying the Contribution for the *French* Proteſtant Colony in *Hiddleburghauſen* in *Saxony*, that they give in the ſame to *John Martine* of *Little-Airies*, the Collector thereof. *Ibid.*

The Repreſentation of the Twelve Brethren againſt the 5th Act of Aſſembly 1720, and the Overtures of the Commiſſion of the late Aſſembly with Reſpect thereto, and another Overture concerning the 5th Article of the ſaid 5th Act, are read and remitted to the Committee for Overtures; and it was openly declared, That all other Members of the Aſſembly that inclined to be preſent at the ſaid Committee, ſhould be at Liberty to meet and ſpeak their Mind upon that Subject; and that nothing might obſtruct their Attendance, it was reſolved, that no other Committee ſhould interfere with that Committee's Meeting; and a Diet is appointed for the Committee for Overtures; and the Brethren Subſcribers of the Repreſentation being all preſent, except Mr. *Bonar*, were warned to attend the Committee, *May* 16. *Seſſ.* 6.

Miniſters named to preach before the King's Commiſſioner. *Ibid.*

Advertiſement was given to ſuch of the Brethren as had any Part of the Contribution for the Pariſh of *Norieſtoun*, to give in the ſame to *Nicol Spence* the Sub Clerk. *Ibid.*

The

The Commiſſion is inſtructed and impowered to determine finally in any Proceſs that ſhould be brought before them, in order to the planting of the Pariſh of *Errol*. *Ibid.*

John Paton Bookſeller, his Petition committed; that Part of it that concerns Payment of his Account, to the Committee for publick Accounts; and that Part thereof that relates to the Printing of the Acts of Aſſembly, and other publick Papers, to a ſelect Committee. *Ibid.*

A Sentence of Depoſition pronounced by the Synod of *Aberdeen*, againſt Mr. *Alexander Leask* late Miniſter at *Clat*, is affirmed: But the ſaid Mr. *Leask* having ſhewed ſome Evidences of Repentance in Preſence of the Aſſembly, the Synod is impowered to repone him to the Miniſtry, if they ſee good Cauſe for it from his after Life and Converſation. *Ibid.*

All Petitions and Claims for Money lying before the Aſſembly, are remitted to the Committee for the publick Accounts. *Ibid.*

The Committee for Overtures was appointed to meet again upon the Affair of Doctrine in the ſame Manner as Yeſterday; and all the Members of the Aſſembly were allowed to be preſent, and ſpeak their Minds upon that Subject, as in a Committee of the whole Houſe. *Ibid.*

An humble Addreſs to his Majeſty concerning the Growth of Popery; and a large Memorial of particular Inſtances of the Increaſe of that Evil, are unanimouſly approven, and the Addreſs ſigned by the Moderator; and the Lord Commiſſioner undertook to tranſmit the ſame to his Majeſty, and Copies thereof, with Letters, are ordered to be ſent to the Secretaries of State, *May* 18. *Seſſ.* 8.

The Report of the Viſitors of the Commiſſion-book is received, and the Book atteſted in the uſual Form. *Ibid.*

The Procurator and Agent their Accounts, with the Report of the Committee for publick Accounts thereupon, and an Overture concerning their Salaries produced, and the Reports are read, and the Accounts and Reports ordered to ly upon the Table until the next *Sederunt*; but the Overtures are remitted to the Committee for Overtures with the other Heads of the Report of the Committee for the Commiſſion-book, in ſo far as the Things therein mentioned are not yet done. *Ibid.*

The Members of Aſſembly ordered to meet by their Synods ſeverally, to name Perſons in their reſpective Synods, to be a Committee for nominating the Members of the Commiſſion to be appointed by this Aſſembly, and preparing the Draught of their Commiſſion; and for their Direction herein, the Act of the Aſſembly 1705, con-

cerning the Regulation of Commiſſions, was publickly read. *Ibid.*

The Caſe of Mr. *William Ruſſel*, late Miniſter of the Goſpel at *Stobo*, depoſed by the Synod of *Lothian*, is referred to the Commiſſion, with Power to determine finally therein, as they ſhall ſee Cauſe, and that at the firſt Meeting. *Ibid.*

The Petition of the Presbytery of *Perth*, complaining of the Procedure of the Commiſſion of the Aſſembly 1720, in the Caſe of Mr. *William Engliſh*, Miniſter at *Kilſpindie*, is refuſed; and 'tis found, that the ſaid Caſe, in ſo far as it affects the ſaid Mr. *Engliſh*, the Aſſembly could not reſume the Conſideration thereof, it being already finally determined by the Commiſſion of an Aſſembly. *Ibid.*

The Conſideration of the Petition of Mr. *John Kieth*, Miniſter at *Walls* and *Flota* in *Orkney*, and his Caſe therein ſet forth, is referred to the Commiſſion; and they are impowered to do what they can therein, as fully and freely as the Aſſembly might have done themſelves, if they had had Time to take full Trial of his Circumſtances, and the former Orders for carrying on the Proceſſes mentioned in his Petition, upon the publick Charges of the Church, and former References to the Commiſſion in his Favours, are renewed. *Ibid.*

Intimation is made to the Viſitors of Synod books, to have their Reports ready to be laid before the Aſſembly, againſt the next *Sederunt*. *Ibid.*

The Committee for Overtures, with the whole other Members of Aſſembly, as in a Committee of the whole Houſe, are again appointed to meet upon the Subject of Doctrine. *Ibid.*

Liſts of Perſons in the ſeveral Synods brought in, and appointed as a Committee for drawing the Commiſſion to be given by this Aſſembly, naming the Perſons to be thereon, and preparing Inſtructions to them, *May* 19. *Seſſ.* 9.

The Synod Books of *Dumfries*, *Galloway*, *Glaſgow* and *Air*, *Argyle*, *Fife*, *Angus* and *Mearns*, *Aberdeen*, *Murray*, *Roſs* and *Sutherland*, *Lothian* and *Tweddale*, and *Merſe* and *Teviotdale*, are ordered to be atteſted; but the Synod of *Drumfries* is adviſed to take Care, to have their Regiſters duly ſigned by their Moderators and the Clerk; and the Aſſembly's Diſſatisfaction with them for having their Regiſters ſo far behind, is notified to them; and a peremptor Appointment is laid upon them to have the ſame completely made up befor the next Aſſembly, that it may be brought before them to be reviſed. The Synod of *Galloway* is adviſed to cauſe the Minutes of their imme-

diately preceeding Meeting to be read at the opening of their next Synod, to cauſe each different Purpoſe in their Record to be diſtinguiſhed by new Lines; That they cauſe mark the Members preſent at each *Sederunt*; That they do not preſs the Oath of Purgation upon any ſcandalous Perſon, the ſame being a Privilege indulged only when it is found to be for Edification; That they cauſe fill up all the Blanks in their Regiſter, and cauſe the ſame to be duly ſigned by the ſeveral Moderators and their Clerk. And former Recommendations to the Synod of *Argyll*, to uſe their utmoſt Diligence to bring in Contributions throughout their Bounds, for advancing the pious and charitable Deſign of propagating Chriſtian Knowledge, are renewed. The Synod of *Fife* is adviſed to take Care, that their Clerk, in filling up their Regiſter, do not make uſe of Figures, nor leave Blanks, and that he make up the Regiſter fully. The Synod of *Angus* and *Mearns* is appointed to have their Book completely filled up againſt the next Aſſembly. And the Synod of *Murray* is adviſed to be more exact in calling to an Account the Abſents from their Meetings: And the Synod-books of *Perth* and *Stirling*, and *Orkney* and *Caithneſs*, and the Presbytery-book of *Zetland*, not being brought up, were ordered to be laid before the next Aſſembly, to be examined by them. *Ibid.*

Letters are ordered to be written to the ſeveral Synods, requiring them punctually to obſerve the 4th Act of Aſſembly 1713, and to take ſpecial Care to do all the Particulars, the Omiſſion whereof is appointed by the ſaid Act to be noticed by the Viſitors of their Books. *Ibid.*

Act approving the Procurator for the Church, his Accounts of the Church's Allowance of 500 *lib. Sterl.* which was at the Diſpoſal of the laſt Aſſembly, for defraying the Charges of the Church, for the Year 1721, and diſcharging him and his Cautioner of his Intromiſſions therewith, and appointing the Balance of Ninety one Pounds, Nine Shillings, Eleven Pence, and one ſixth Part of a Peny *Sterl.* due to him, to be ſtated as an Article of Diſcharge in his next Account. *Ibid.*

Act approving *Nicol Spence*, Agent for the Church, his Accounts; and ſuſtaining his Depurſements on the Church's Affairs from the Firſt of *May* 1721, to the firſt of *May* current 1722, and appointing the Balance of Thirty two Pounds, Four Shillings and Three Pence *Sterl.* due by him, to be deduced and allowed in the Payments to be made of the Money due by the Church to him, as the Balances of his former Accounts. *Ibid.*

The Conſideration of the State of Affairs in the Presbytery of *Zetland*, ſet forth in their Petition and repreſented to former Aſſemblies, with the Report of the Com-

mittee for Bills thereupon, is referred to the Commiſſion, and they are inſtructed to take the ſame under Deliberation at their firſt Meeting, and do therein as they ſee Cauſe. *Ibid.*

The Aſſembly having conſidered the Caſe of Mr. *Robert Ker* Miniſter of *Lathnet* and *Loch-lee*, and his Appeal againſt the Sentence of the Synod of *Angus* and *Mearns*, they adviſe the ſaid Mr. *Ker* to ſtand to the Agreement he had entered into, for having another Miniſter ſetled in theſe united Pariſhes, for the Benefit thereof, and give way to the Execution of that Agreement, without further Oppoſition. *Ibid.*

The Commiſſion is inſtructed and impowered to do what they can to forward the Collections for carrying on new Erections in the Pariſh of *Duirneſs* in *Strathnaver*, and making up of Stipends to Miniſters in the Pariſhes that may be erected there, and to uſe Endeavours to make the ſaid new Erections effectual, according to former Recommendations thereanent, which arerenewed. *Ibid.*

The Proceſs and Appeal of *John Hutchiſon* of *Hairlaw* from the Sentence of the Synod of *Glaſgow*, againſt him, in a Caſe of Scandal, is referred to the Commiſſion, with Power to them to determine finally therein, as they ſhall ſee Cauſe. *Ibid.*

The Committee for Overtures, at three ſeveral Meetings, where all the other Members of the Aſſembly were invited to be preſent, and ſuch of them as inclined to ſpeak, were heard to declare their Minds, having had under their Conſideration the Overtures for explaining and confirming the fifth and eighth Acts of the General Aſſembly, *Anno* 1720; and the Brethren Subſcribers of the Repreſentation againſt the ſaid Acts, having been fully heard upon thoſe Parts of the ſaid Overtures which relate to their ſaid Repreſentation, they did tranſmit the ſame to the Aſſembly in the Form of an Act; and the ſaid Act being once read, and again Paragraph by Paragraph, and the Quotations therein adduced, of Paſſages from the Book called the *Marrow of modern Divinity*, being compared with the ſaid Book, and with the foreſaid Repreſentation in open Aſſembly, and found exact; and alſo the Quotations adduced in the ſaid Act from the foreſaid Repreſentation, and from the holy Scriptures, and alſo from our *Confeſſion of Faith* and Catechiſms, being openly compared, and found likewiſe exact; and the Texts of Scripture, and Paſſages of our Confeſſion and Catechiſms, being found pertinent to the Purpoſes for which they are cited The General Aſſembly did maturely and deliberatly conſider the ſaid Act, and after full reaſoning, having made ſome amendements thereupon, did by Vote approve thereof; only Five Perſons of the

the whole Assembly voting in the Negative: And the Moderator, by the Assemblys Appointment, did rebuke the foresaid Bretheren for the injurious Reflections contained in their said Representation, and did admonish them to be ware of the like in all Time coming. *May* 21. *Sess.* 10.

Act adding Four hundred Merks yearly to their Procurator's Sallary, commencing from *Whitsunday* 1721, to make up to him what the Procurator for the Church's Sallary formerly was; with a Declaration, That no Part of that Addition shall be paid, until all the present Debts of the Church be first cleared. *May* 22. *Sess.* 11.

Act declaring *Nicol Spence*, who was conjunct Agent with the deceast *John Blair* during his Life, to be now sole Agent for the Church; and declaring that Part of the Agent's Sallary that belonged to the said *John Blair*, to belong now to him, commencing from *Whitsunday* 1721. *Ibid.*

A Commission by this Assembly to some Ministers and Elders, to discuss divers weighty Affairs which they could not overtake, and Instructions to them approven. *Ibid.*

The Commission is impowered finally to determine in any References that shall be made to them, about planting any of the Churches of *Edinburgh*. *Ibid.*

It is referred to the Presbytery of *Edinburgh*, in Case any Probationer be called to the *Scots* Congregation at *Campvere*, to proceed to his Trial and Settlement, according to the Constitutions of this Church; and if the foresaid Congregation shall call a Minister settled in any Church, the Commission is impowered finally to determine in any Process or Appeal that shall be pursued upon that Head, as they shall see Cause. *Ibid.*

The Commission is impowered for this Time only, finally to determine in any References or Appeals that shall be brought before them, about planting any of the Churches of *Glasgow*, as they shall find just. *Ibid.*

The Commission is impowered finally to determine in any References or Appeals that shall be brought before them, with regard to the planting the Parish of *Kenmair*. *Ibid.*

The Instructions given by the last Assembly to their Commission, concerning Mr. *Alexander Scrimzeour* Professor of Divinity in the College of St. *Andrews*, Mrs. *John Craig*, *Francis Pringle*, and *Ninian Young*, Masters of the said College, is renewed: And the Commission of this Assembly is of new impowered to take under Consideration the Reference of the Synod of *Fife*, concerning the foresaid Persons, and do therein as they see Cause. *Ibid.*

All Affairs that were referred by the laſt General Aſſembly to their Commiſſion, and are yet depending, and undiſcuſſed by them, are referred to the Commiſſion of this Aſſembly, and the Commiſſion, is impowered to proceed, and determine therein, in the ſame manner as the former Commiſſion could have done, by virtue of the References made to them thereof. *Ibid.*

The Conſideration of the heavy Complaints made to the Aſſembly, in a Repreſentation from the Presbytery of *Tayn*, by Appointment of the Synod of *Roſs* and *Sutherland*, of the abounding Profanity in that Place, is remitted to the Commiſſion, with Power to do what they can, to put a Stop thereto. *Ibid.*

The Commiſſion is inſtructed, at their firſt Diet, to inquire into the Right of Election of a Repreſentative from the College of *Edinburgh*, in the General Aſſemblies of this Church; and to report their Judgment therein, to the next Aſſembly, at their firſt Diet for ordinary Buſineſs: But, in regard all Parties claiming Right to elect, did concur in chooſing Mr. *William Wiſheart* Principal of the ſaid College, his Election is ſuſtained. Alſo the Commiſſions from the Presbyteries of *Inverneſs* and *Caithneſs*, and College of *Glaſgow*, are ſuſtained *pro hac vice*, for the Reaſons expreſt in the Act. And further, all the Omiſſions mentioned in the Report of the Committee for reviſing Commiſſions, in not ſending Commiſſioners to this Aſſembly, are excuſed for this Time; but Letters are ordered to be written to Presbyteries and Colleges deficient, either by not ſending Commiſſioners at all, or not ſending a competent Number, or whoſe Commiſſions are any way defective, requiring them carefully to obſerve the Acts of Aſſembly, as to theſe Matters, in Time coming: And Synods to be written to, to inquire into the Reaſons why their Presbyteries are not fully, or not at all repreſented in this Aſſembly, and report to the Commiſſion; and the Clerk is ordered, in the Certificates given to Members of their Attendance, to mark down the Diets they were abſent, either from Aſſembly or Committees, that Presbyteries concerned may inquire into the Reaſons of the ſame, as is injoined by former Acts of Aſſembly. *Ibid.*

The Commiſſion is appointed to inquire at the Members from the ſeveral Synods and Presbyteries, if they received and cauſed to be read in each Pariſh the Aſſembly's Recommendation in *May* 1721, with reſpect to the lection for the Colony of *French* Proteſtants at *Hildeburghauſen* in *Saxony*; and if the Order appointed by the ſaid Aſſembly, that the ſaid Recommendation ſhould be intimated, prior to any ſubſequent one, has been kept;

kept; and it is particularly recommended to the Commiſſion to do all they can, to make the ſaid Collection effectual as ſoon as poſſible, and, if they can, before *Lambmas* next: And it is earneſtly recommended to deficient Presbyteries, at their firſt Meeting, to cauſe intimate the ſaid Recommendation of Aſſembly 1721, and foreward the ſaid Collection, and ſend up the Money with all Diligence to Mr. *John Martine* of *Little Airies*, Bookſeller in *Edinburgh*, who is appointed to collect the ſame. *Ibid.*

A voluntar Collection is recommended to be made in the Presbyteries of *Linlithgow*, *Stirling*, *Glaſgow*, *Paiſley* and *Dumbarton*, for the Relief and Redemption of *Matthew Roger* Sailer in *Borrowſtounneſs*, now in Slavery with the *Turks* at *Algiers*, in ſuch Manner as the ſaid Presbyteries ſhall judge moſt effectual. *Ibid.*

The Conſideration of ſome Overtures concerning the State of the Church's publick Money, is referred to the Commiſſion, that they may fully prepare the ſame for the next Aſſembly, to be brought in to the Committee for Overtures at their firſt Meeting; and, in the mean Time, the Commiſſion is impowered to ſuſpend the Execution of the 5th Article of the 8th Act of Aſſembly 1698, and the 5th Act of Aſſembly 1715 in ſo far as concerns *Viaticums*, or Allowances to Probationers ſent to ſupply Vacancies in the North: And 'tis referred to the Commiſſion, to conſider and ſtate the Accounts due to the former Printers to the Church, and theſe who are preſently imployed, and alſo to *John Paton* Bookſeller, for publick Papers, that the ſame may be paid, according to the Rules preſcribed by the Acts of Aſſembly: And the Commiſſion is impowered to ſettle with proper Perſons for printing the Acts of Aſſembly, and other publick Papers of the Church, and to give the needful Directions in this Matter: And the Commiſſion is inſtructed to addreſs the Government, for a ſuitable Fund yearly, during His Majeſty's Pleaſure, for maintaining more Preachers in Pariſhes where Popery prevails, and alſo Catechiſts for travelling through the ſame; and for defraying the Expences of Proceſſes, that may be found needful for ſuppreſſing Popery, and preventing the further Growth thereof. And it is referred to the Commiſſion to provide Mrs. *Æneas Sage*, *Alexander Schaw*, and *James Gatt*, Students, in Burſaries; and to give due Encouragement to other hopeful Students having the *Iriſh* Language; and do what they can to provide them in Burſaries, that there may be more Plenty of fit Perſons to be imployed in Countries where Popery prevails. *Ibid.*

The Heads of the Petition of the Presbytery of *Lorn*, formerly delayed, are referred to the Conſideration of the Commiſſion, with Power to them to do therein as they ſhall ſee meet. *Ibid.*

The Conſideration of the whole Proceſs and Appeal of the Pariſh of *Fogo*, from the Sentence of the Synod of *Merſe* and *Teviotdale*, in the Caſe of the planting of that Pariſh, is referred to the Commiſſion, with Power to determine finally therein, as they ſhall ſee Cauſe. *Ibid.*

Mr. *Henry Robin*, late Miniſter at *Burntiſland*, his Petition is rejected, and he is diſcharged to give any further Trouble to the Aſſemblies of this Church, with reſpect to the Proceſſes mentioned in his Petitions. *Ibid.*

The whole Caſe of *John Blaw* of *Caſtlebill* and *Elſpeth Dryſdale*, their Scandal, as ſet forth in a Reference thereof from the Presbytery of *Dumfermling*, to the Aſſembly, is referred to the Conſideration of the Commiſſion, with Power to do therein as they ſhall find juſt. *Ibid.*

The Conſideration of the Petition of Mr. *Robert Gray* Miniſter at *Briechin*, with reſpect to the Reparation of his Manſe, is referred to the Commiſſion, with Power to do therein as they ſhall ſee Cauſe. *Ibid.*

Proteſtation admitted at the Inſtance of the Synod of *Galloway*, againſt *Sarah Schaw* Lady *Logan*, for not inſiſting in her Appeal from the Sentence of that Synod, in the Caſe of her Complaint againſt Mr. *John Anderſon*, her Miniſter, for refuſing her a Teſtificate to partake of the Lord's Supper. *Ibid.*

Proteſtation admitted at the Inſtance of the Synod of *Perth* and *Stirling*, againſt the Pariſhoners of *Blairgowrie*, for not inſiſting in their Appeal from the Sentence of that Synod, in the Caſe of the Tranſportation of Mr. *William Stewart* from *Perth* to to that Pariſh. *Ibid.*

Proteſtation admitted at the Inſtance of the Synod of *Roſs* and *Sutherland*, againſt *Alexander Roſs* Chirurgeon, for not inſiſting in his Appeal from the Sentence of that Synod againſt him, in the Matter of a Scandal. *Ibid.*

Proteſtation admitted at the Inſtance of the Synod of *Aberdeen*, againſt the Pariſhoners of *New-deer*, for not inſiſting in their Appeal from the Sentence of the ſaid Synod, with Relation to the Settlement of that Pariſh with Mr. *George Mair* Probationer. *Ibid.*

The Diet of the Commiſſion's Meeting to Morrow is intimated *Ibid.*

A Committee is appointed to reviſe the Minutes of this Aſſembly, and give Directions for printing ſuch of the Acts thereof as are to be ſtanding Rules, or of publick Uſe. *Ibid.*

Liſts of Probationers and Students of Divinity brought in, and the Names of Probationers read, and ordered to be recorded. *Ibid.*

The Minutes of this Day's *Sederunt* read, all the Minutes of preceeding *Sederunts* having been read at the reſpective Diets ſubſequent to each of them. *Ibid.*

The Moderator's Speech to the Aſſembly, and to the King's Commiſſioner. *Ibid.*

The Commiſſioner's Speech, and Concluſion of this Aſſembly. *Ibid.*

FINIS.

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